

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 5.

OCTOBER, 1808.

VOL. I.

BIOGRAPHY.

BIOGRAPHICAL SKETCH OF THE HON. OLIVER ELLSWORTH, I. L. D.

AMONG the rich favors bestowed, by Providence on New-England, her CONSTELLATION OF CHRISTIAN PATRIOTS is a prominent blessing. From her earliest periods, men have been raised up, of whom it were poor commendation to say, that they were worthy the best days of Greece or Rome. They were taught in a sublimer school than those ancient patriots knew. They were formed on a far superior model. They were deeply imbued with the pure spirit of that GOSPEL, which came from heaven. Hence, while they contributed to save their country by their exertions, they adorned it by their virtues. Their example was an instructive lesson to the age in which they lived, and an invaluable legacy left to posterity. Among these worthies, a distinguished place is occupied by OLIVER ELLSWORTH; a man whose character cannot be contemplated without admiration, nor admired without profit.

He was born at Windsor, in Connecticut, April 29th, 1745. At the age of 17, he was admitted a student of Yale College; but removed afterwards to Nassau Hall, in New Jersey, where he was graduated in the year 1766. Having passed through a

course of preparatory studies, he commenced the practice of the law; in which he soon attained a great and acknowledged eminence. At a period when the bar in Connecticut was occupied by men of the most brilliant accomplishments, and profound legal science, his talents could not be eclipsed. He sustained an honorable competition with a JOHNSON and an HOSMER. His perceptions were unusually rapid; his reasoning, clear and conclusive; his eloquence powerful, and almost irresistible. His method of managing causes was peculiarly happy. Having ascertained those points on which he could make the most vigorous defence, he seized them with ardor, kept them undeviatingly in view, pursued his object without parade or circumlocution, and triumphantly bore his hearers along with him.

In the year 1777, he was chosen a delegate to the continental Congress. He found himself in a new sphere; but his extraordinary powers did not forsake him. He devoted himself with unwearied assiduity to the great interests of his beloved and threatened country. He met the exigencies of that awful crisis without

shrinking ; and consecrated to the common cause all the energies of his mind, and all the powers of his eloquence.

In 1780, Mr. ELLSWORTH was elected into the Council of his native state. He continued a member of that body till 1784, when he was appointed a Judge of the Superior Court. In 1787 he was elected a member of the Convention which framed the federal constitution. This was an object which gave full scope to the faculties of his sagacious and powerful mind, and called into use his ample stores of political science. In an assembly rich in talents, in erudition, and patriotism, he held a distinguished place. His opinions were received with deference ; and his exertions essentially aided in the production of an instrument which, under the divine blessing, has been the main pillar of Columbian glory and prosperity. Immediately afterward, he received a new proof of the unbounded confidence of his fellow citizens, who placed him in the state convention, to which the federal constitution was submitted for ratification. His exertions to accomplish an object so near his heart, were vigorous, unremitted, and successful.

When the federal government was about to be organized, Mr. ELLSWORTH was appointed to a seat in the congressional Senate. This elevated station he filled with his accustomed dignity. Profound wisdom and incorruptible integrity marked every part of his conduct. No subject of legislation seemed beyond the reach of his excursive and vigorous mind. The opinions which he had deliberately fixed, he

maintained with a firmness which nothing could shake. On subjects of uncommon magnitude and interest, he shone with peculiar lustre. "If he was ardent in debate, and at times he was so, it was an ardor which illuminated the subject, and flashed conviction on the mind. If he was undaunted and persevering in his purposes, it was because those purposes were wise and just. He loved his country ; he knew her true interests ; he pursued them with that firmness, that independence, that intrepidity, and that skill which constitute the civilian, the statesman, and the real patriot."

In March 1796, he was nominated by PRESIDENT WASHINGTON, Chief Justice of the Supreme Court of the United States. Such an honor, conferred by one who so intimately knew him, and who, with such unparalleled accuracy of discrimination and inflexibility of purpose, made merit the standard of promotion, could not but be gratifying to sensibilities like Mr. ELLSWORTH'S. The approbation of WASHINGTON was a species of fame, which the purest and noblest mind needed not blush to prize. His attention had been for many years abstracted from the study of the law ; yet he presided in that high court with the utmost dignity and respectability. The diligence with which he discharged his official duties, could be equalled only by that inexhaustible patience, which he manifested in the hearing of causes, however uninteresting, complicate, and protracted. His charges to the jury were rich, not only in legal principles, but in moral sentiments,

expressed in a simple, concise style, and delivered in a manner which gave them a tenfold energy and impression; while his official decisions evinced a depth and extent of juridical science which secured universal confidence and admiration.

Toward the close of the year 1799, he was appointed by **PRESIDENT ADAMS**, Envoy extraordinary to France, for the purpose of accommodating existing difficulties, and settling a treaty with that nation. With many reluctancies, and at the expense of much inconvenience, he accepted the appointment. In conjunction with governor **DAVIE** and **Mr. MURRAY**, his associates, he negotiated a treaty which, though it did not answer the just claims and expectations of the American public, was undoubtedly the best that could be procured. It arrested some alarming evils, and contained some arrangements favorable to the United States. Nor did it, as originally framed, comprise that abandonment of claims for millions of spoliated property, which was afterward made, by the Premier Consul, the condition of its ratification.

Mr. ELLSWORTH's health, in the course of his passage to Europe, had suffered much. The combined influence of fatigue and sea-sickness induced maladies, which preyed on his constitution, and terminated not, but with his important life. Having accomplished the business of his embassy, he repaired to England for the benefit of the waters. Convinced that his infirmities must incapacitate him for the future discharge of his duties on the bench, he transmitted a resig-

nation of his office, as Chief Justice; and returned home in the expectation of spending the residue of his days in retirement. But his fellow citizens, anxious to express their grateful sense of his important public services and sacrifices, and desirous still to enjoy the benefit of his extraordinary talents, seized the first opportunity to elect him into the Council of the state. With a disinterestedness and ardor of patriotism, equally laudable and rare, he complied with their call, and discharged the important duties devolved on him with his usual fidelity and acceptance. In May, 1807, he was appointed Chief Justice of the state. But his maladies were rapidly increasing. Frequent attacks of pain exhausted his remaining strength; and severe domestic troubles lent their aid to unnerve his frame. His eldest son, an amiable and promising youth, who had accompanied him to Europe, lost his health soon after his return, and gradually sunk to the grave.

Mr. ELLSWORTH, apprehending that he could not long survive his distressing complaints, declined his last appointment; and was almost immediately seized with such violence, that his life was for some time despaired of. He was favored however, with a short and partial recovery. But the next attack proved fatal. After some days of mental derangement, he expired, November 26th, 1807, in the 63d year of his age. At his funeral, an appropriate sermon was delivered by the **Rev. Mr. ROWLAND**, his pastor, to a numerous assembly, which grief and veneration had attracted to the scene.

In the imperfect detail above

given, of the prominent circumstances of Mr. ELLSWORTH'S public life, we perceive and admire the accomplished ADVOCATE, the upright LEGISLATOR, the able and independent JUDGE, the wise and incorruptible AMBASSADOR, the PATRIOT ardent, uniform, and indefatigable, devoting every faculty, every literary acquisition, and almost every hour of life, to his country's good. Let it be remembered too, that this man moved for more than thirty years, in a most conspicuous sphere, unassailed by the shafts of slander; and that at a period, when the demon of party spirit has so often blasted all the distinctions of virtue and talents, no one has been found vile enough to blow upon his fair fame. His integrity was not only unimpeached, but unsuspected.

In private life, he was a model of social and personal virtue. He was just in his dealings, frank in his communications, kind and obliging in his deportment, easy of access to all, beloved and respected by his neighbors and acquaintance. Amid the various honors accumulated upon him by his country, he was unassuming and humble. No superciliousness of demeanor, no airs of self-satisfaction, repelled the modest, or offended the discerning. His dress, his equipage and mode of living were regulated by a principle of republican economy; but for the promotion of useful and benevolent designs, he communicated with readiness and liberality. He was a cordial and active friend to the peace, the order, and best interests of society. In short, his life, while unstained with any immorality,

was replete with the most useful and noble exertions.

Such purity and uniformity of character are rare in *any* station. In the higher walks of life, they are almost unknown. How they were attained in this instance; to what cause they are to be traced; are questions which naturally arise; questions not unworthy of the moralist, or the philosopher.

The answer is at hand. Mr. ELLSWORTH was a CHRISTIAN. He firmly believed the great doctrines of the gospel. Its spirit and maxims regulated his temper, and governed his life. He made an explicit and public profession of christianity in his youth. Nor in all his intercourse with the polite and learned world was he *ashamed of the gospel of Christ*. Amid a scene of multiplied and various engagements, he made theology a study, and attended, with unvarying punctuality, on the worship of the sanctuary. It was a sight equally delightful and edifying, to behold this venerable sage, whose eloquence had charmed the listening senate, and whose decisions from the bench were scarcely less than oracular, sitting with the simplicity of a child at the feet of JESUS, and devoutly absorbed in the MYSTERIES of REDEMPTION.

The religion which Mr. ELLSWORTH befriended, was not of the cold and heartless sort, but vital, serious, and practical. Meetings for social worship and pious conference, he countenanced by his presence. He was one of the trustees of the Missionary Society of Connecticut; and engaged with ardor in the benevolent design of disseminating gospel truth.

The genuineness of his piety appeared with encreasing evidence, toward the close of life. In that scene

Where *real* and *apparent* are the same,

he exhibited the humble, tranquil firmness, which religion inspires. In the full consciousness of death's approach, he expressed the submission, the views and consolations of a christian.

Let CHRISTIANITY, then, have the honor, which it so justly claims, of forming the sublime character of an ELLSWORTH. Let the sceptic, the infidel, and the libertine shrink into disgrace before him. And let those who aspire to imitate his illustrious virtues, imbibe the pure and evangelical principles by which those virtues were inspired and nourished.

RELIGIOUS COMMUNICATIONS.

OBSERVATIONS ON THE APOCRYPHA.

(Concluded from page 115.)

IN my former communication, it was attempted principally from external evidence, to shew, that the several books entitled Apocryphal have no claim to the credibility and acceptation of canonical, or inspired scripture. That this is indeed the case, I will now attempt to shew, principally from their internal evidence.

That the Apocryphal books are not inspired, will, it is believed, appear satisfactorily evident, from a brief examination of them. As the book entitled the "*Wisdom of Solomon*" has a name the most specious and inviting, let us first examine, whether it can support its claim to that name.

It appears from ecclesiastical history, that it was the belief of many of the christian fathers, that a certain Jew, by the name of Philo, was the real author of the book under consideration. Now this same Philo, as appears

from Josephus, lived after the birth of Christ, in the reign of the emperor Caligula. Therefore, as it is evident, from the best authority, that the law and the prophets extended, at farthest, not beyond John the Baptist, this book can have no just claim to rank with the Old Testament scriptures. But have they any part or lot with the inspired writings of the New Testament? None. Of course it can have no just claim to a place among the books of canonical scripture. Now, if this book were not written by Solomon, and it appears convincingly evident that it was not, what shall we think of the author, who would pass himself for that wise and illustrious king?

He observes, chap. ix 7, 8, "Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters. Thou hast commanded me to build a temple upon thy holy mount, &c." The author of this book, admitting

that Solomon did not write it, must have acted the part of a vile impostor. But that Solomon was not the author of this book, appears in the highest degree probable, not only from what has been observed above, but from several very incredible declarations, which it contains. The following are submitted as specimens. In chap. xii. 5. it is observed, that the old Canaanites were cannibals, or "devourers of man's flesh, and the feasts of blood." This is a crime never laid to their charge by Moses, who often and minutely describes their manifold abominations, which, in all reasonable probability he would have done, had they been guilty of it. The writer of this book in chap. viii. 15. boasts of himself as a valiant soldier. "Horrible tyrants," says he, "shall be afraid when they do but hear of me; I shall be found good among the multitude, and valiant in war." Now, it is well known, from the history given of him in canonical scripture, that Solomon cultivated the arts of peace, and was not exercised in war. These things sufficiently prove, that the book under consideration was not written by king Solomon, and therefore has no just claim to divine inspiration.

As for the book entitled *Ecclesiasticus*, we find it relating things which we have no scripture authority to admit as true. In chap. xlvi. 20. it is said that Samuel, "after his death prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people." This passage probably refers to the *apparent* raising of Samuel by the witch of Endor.

But are we to believe that the prophet was really raised from his grave, or that his soul was brought from the world of spirits, by any exertion or enchantment of that wicked woman? What were the impositions that the witch of Endor practised upon Saul, or what might be the appearance exhibited to the view of that unhappy king, we shall not undertake to decide; but we may be well satisfied that the venerable prophet was never literally raised or disturbed by the influence or power of witchcraft. It does not seem consistent with the designs of Providence, that a witch should, by her charms or conjurations, fetch the bodies of saints from their graves, or their souls from the place of their rest.* We cannot, therefore,

* With the writer of these "Observations," we think it clear, that "the venerable prophet was never literally raised or disturbed by the influence or power of witchcraft." We cannot, however, entertain a doubt, but that Samuel was really present at Endor, and in person delivered the awful and final message of God, to Saul. Though it was not in the power of enchantment, it was in the power, and consistent, we think, with the character, of God to cause him to appear. The occasion was an extraordinary one; the message, such as none but God could send, and a true prophet deliver; and the purposes to be answered by it were important. Samuel, in his life time, as the special messenger of God, had declared to Saul the divine denunciations against him for his flagrant rebellion. The day of vengeance was now arrived; the awful crisis was come. Saul, in distress and dismay, attempted to inquire of God, but could obtain no answer, *neither by dreams, nor by urim, nor by prophets*. To consummate his apostacy, and to fill up the measure of his iniquity, in contempt of God, but

admit that Samuel "after his death prophesied, &c." nor that the book of Ecclesiasticus, which makes this declaration, is canonical scripture. Other things might be adduced to invalidate the authority of this book, but as a labored discussion of the

under cover of night, he had recourse to diabolical aid. But here he was met to his utter confusion. At the moment he was consulting the infernal oracle, Samuel was sent from heaven, to let him know, that though he *made his bed in hell, there God would see him*; to confirm the terrible denunciations, which had before been uttered and recorded against him; and, through him, to give warning to kings, and all men, of the sure and fatal end of *rebellion and stubbornness*. 1 Sam. xv. 23.

It was not till they had come to the very cell or place of incantation, that Saul told the Pythoness, whom he would have raised up; and then, no sooner did he name Samuel, than the woman, before she had time to put any of her arts in practice, saw Samuel, and, in surprize and terror, cried out. *And when the woman saw Samuel; or, (for when is not in the original,) And the woman saw Samuel, and she cried with a loud voice.* He appeared unexpectedly, and she was terrified. *And the woman spake unto Saul, saying, Why hast thou deceived me, for thou art Saul.* She knew him to be the king, because Samuel had actually come; and prophets were sent with special personal messages only to kings or rulers. *And Saul perceived that it was Samuel:* Or according to the true emphasis of the original, *Saul KNEW that it was Samuel HIMSELF; and he stooped with his face to the ground, and bowed himself.*

For a very full, learned, and satisfactory discussion of this subject, we beg leave to refer our respected correspondent, and our readers, to "An Historical Account of the Life and reign of David king of Israel, by the Author of Revelation examined with Candor." Volume I. chap. xxii. and xxiii.

Editors.

subject is not intended, they will be passed unnoticed.

That the books of the *Maccabees* are not canonical, or inspired scripture, is presumptively evident, from the following considerations: 1. Several of the ancient christian fathers ascribe these books to Josephus, as the author. Now Josephus was not a prophet, nor, although he lived after Christ, and was acquainted with his history, would he acknowledge him as the Messiah. 2. In the second of these books, chap. xii. 44, 45, we find Judas Maccabeus commended for praying and making reconciliation for the dead, or offering a sacrifice for them, that they might be delivered from sin. But was this conduct really commendable? Was it a reasonable service, or consistent with scripture precept? This cannot justly be pretended. It was a branch of "will worship," no where required in the book of God, nor allowed by him. 3. These books relate things repugnant and contradictory to each other; some of which must of course be repugnant to truth. In the first book, chap. vi. 8, and 16, it is said that Antiochus died at Babylon in his bed, of grief and trouble of mind. In the second book, chap. i. 16, it is said, that this same Antiochus was slain in the temple of Nanea, by the stratagem and deceit of the priests; and in chap. ix. of this second book, we are told, that he was suddenly smitten with an incurable plague, and grievous torments in his bowels, and, that falling from his chariot he was eaten with worms, and miserably died in a strange country, in the mountains. Besides these contra-

dictory accounts, we find self-murderers applauded in these books, as Eleazar and Razis; which circumstance alone is sufficient to destroy their authority, as canonical scripture.

As for the book of *Tobit*, it is observable that the matter, in some parts of it, seems too trifling to claim the dignified rank of inspired scripture; and the wonderful exploits said, in other parts, to have been performed, seem hardly consistent with rational belief. Of the former kind is the story of the dog, keeping company with Tobias and the angel, as recorded in chap. v. Of the latter is the story of the evil spirit, driven away into the uttermost parts of Egypt by the suffumigation of a fish's liver, chap. viii. 3. In chap. v. we find the angel Raphael represented, as falsely calling himself Azarias, of the race of Ananias, and of the brethren of Tobit, and of the tribe of Naphtali. These marks of the imperfection of the book of *Tobit* must furnish, it should seem, satisfactory evidence, that it was not given by inspiration of God.

The book of *Esther* in the Apocrypha, which claims to be a continuation of the book of that name, which we receive as canonical scripture, will by no means bear a strict examination. It is said in this Apocryphal book, chap. xii. 5, that Mordecai served in the king's court, and that the king rewarded him for his service; but this is contrary to what is asserted in the canonical book of *Esther*, chap. vi. 3. "that nothing had been done for him." In the same book of the Apocrypha, chap. xv. 7, it is said, that when Est-

her came before the king, he looked very fiercely upon her; but in the book which we admit as canonical, we find, chap. v. 2, a very different and opposite representation. There, the king is spoken of as regarding her with a favorable aspect, and looks of kindness. The Apocrypha, chap. xvi. 10, calls Haman a Macedonian; but the canonical *Esther*, chap. viii. 3. an Agagite. As these contradictions do not appear to admit of reasonable reconciliation, the Apocryphal *Esther* must be excluded from the canonical books.

Similar objections might be adduced against the Apocryphal chapters, added to the book of *Daniel*, entitled the *Song of the three Children*; nor are substantial objections wanting, to the authenticity of the other Apocryphal books; but as we have already been more particular than was designed, the consideration of them will be omitted.

It is not the design of the foregoing observations to represent the Apocryphal books as useless, or unworthy of regard. They undoubtedly contain many things highly interesting and useful, and in a variety of respects. Of course they may be read to advantage. The writer of this, so far from intending to discourage, would rather be understood as encouraging the careful perusal of these books. His object has been to shew that they are not to be numbered among the books of canonical scripture; that they are mere human compositions, and therefore, that they are not to be used for the purpose of establishing any article of the christian faith.

As the books styled the Apoc-

rypha are often bound in the same volume, which contains the books of inspired scriptures; as many have read those books, and not improbably, have made it a question with themselves, if not to others, why they should not be received as canonical scripture; and, as to many readers, information on the subject may not only be gratifying, but useful, it is hoped that the attention which has now been paid to it, will not be a mispense of time, but be blessed to edification and useful improvement.

How thankful ought we to be, that we have a more sure word of prophecy, (to which we may repair for light and direction,) than that which is contained in the Apocryphal writings. The books of canonical scripture, contained in our Bibles, were all given by inspiration of God. They are all profitable for doctrine, for reproof, for correction, and for instruction in righteousness. They all contain the words of truth, of soberness, and of life eternal. How worthy, then, of our most ready and joyful acceptation! Blessed be God for this most precious and unspeakable gift. O, how great and inestimable is the privilege, to enjoy the revelation of the divine will, and to have the most plenary and convincing evidence that it really is such a revelation. Without this, we should grope in the thick darkness of paganism, and perish for lack of vision. Not only for our great and precious privileges of a religious nature are we indebted to the light of revelation, but for the most important of those, with which we are indulged, of a civil and political kind. How then

Vol. I. New Series.

does it become us to bless God for the riches of his grace, this pearl of great price, and take diligent heed, that we do not receive it in vain. Like the noble Bereans, let us search the holy scriptures with frequency and diligence, beseeching their divine Author, that he would be graciously pleased to open our understandings and our hearts, to receive and practically regard all their holy doctrines, precepts, and institutions, that we might be made wise by them unto life eternal. N—E.

For the Panoplist.

Messrs. Editors,

You doubtless are sensible, that some, who profess themselves to be christians, have degrading ideas of the inspiration of some parts of the holy scriptures. Dr. Priestly declared, that he "thought he had shewn, that St. Paul reasons *inconclusively*." His disciples think as their master did. But 'is scheme is only old infidel new-vamped. In the days of Whitby, there was occasion for him to combat with men of this class. This he has done in an unanswerable manner, in his preface to the second volume of his commentary. Might it not be an object worthy of attention, to publish his view of this subject in some convenient form, so that it might be of public utility?

The present fashion of decrying some of the great doctrines of the gospel, is intended to degrade the value of the Epistles, particularly those of Paul, and to regard them only as a kind of human commentary on

the gospels. Paul, it is insinuated, has written many things "hard to be understood," while the gospels are plain and simple. The looser sort of objectors have imagined, that they found too much rudeness and lowness of style, in the apostle of the Gentiles. But all this is not new. In the days of John Daillé, were found some men of the same character. In opposition to them, he has, in a volume of his sermons on the Epistle to the Philippians, made some prefatory remarks, on the character of Paul's writings, which I have translated for the use of the common reader. As Daillé is little known in our country, I will premise a few brief sketches of him.

John Daillé was a native of France. He was licensed to preach A. D. 1623. He was settled, as a minister, at Saumur, in 1625. From this place he was removed to Paris, the following year, where he remained as a minister, during a long life. In 1631, he published a book, entitled "*de l'usage des Pères*," or, *on the use of the Fathers*. Of this book, Bayle, who was an impartial judge, says, "It is a strong chain of reasoning, which forms a *moral demonstration* against those, who would have religious disputes decided by the authority of the Fathers."

Daillé was a protestant, and decidedly one of the most able advocates of the protestant cause in the seventeenth century. He was so mild and impartial in his polemical writings, that he was in better esteem among the catholics of his day, than any other advocate of the reformation. It is agreed by the learned, who

have given their judgment of Daillé, that he ranks among the first class of writers, who have in later ages adorned the christian name. He must be ignorant, or prejudiced, indeed, who can read a page of his writings, which are numerous, without discerning the marks of an exalted and distinguishing mind.

What such a man thought of the writings of St. Paul, it cannot but be interesting to know. If in this brief translation, I shall be instrumental in increasing the veneration of American christians for the Epistles of the great apostle of the Gentiles, or of introducing Daillé to the acquaintance of any of our religious public, my object will be accomplished.

The passages translated are in the beginning of the dedication of his volume of sermons, before mentioned, to the duchess of Morney, his particular friend.

TRANSLATION.

"It was not without reason that an ancient doctor* of the church, not less celebrated for the sanctity of his manners, than for the graces of his eloquence, formerly complained, that the apostle Paul was not sufficiently known by christians. The writings of this inspired man, are filled with so great an abundance of heavenly wisdom, that they would suffice to form us to perfect piety, if we would read them with assiduity, and proper attention. He explains the mysteries of faith; he treats of the duties of life; he unfolds the consolations of the spirit; he represents the whole nature of the christian combat, in a manner so admirable, that no one is so

* Chrysostom.

ignorant but the apostle will instruct him, none so obstinate but he may be convinced. None are so profane, but his writings may form them to holiness; none so afflicted, but they may receive consolation; none so sluggish, but they may be quickened; none so timid, but they may be inspired with courage.

"I know, indeed, that men of the world complain of the difficulties of his doctrines; and those who affect a fastidious nicety, of his unpolished style. But both these excuses are only a false pretext, to cloak the idleness and envy of wicked men. The depth of mines, in which nature has concealed gold and silver, does not prevent us from digging into them, with incredible labor; nor does the distance of the eastern coasts hinder us from going thither, through a thousand dangers, in search of plants. In the case before us, where the question respects heavenly riches, incomparably more precious than all which this world affords, these men are discouraged by a little difficulty, which they meet at the entrance of the cabinet, in which the treasure is inclosed.

"Yet, it is certain, that the obscurity, of which they accuse this great man, arises almost entirely from the aversion alone, which they have to the holiness of his doctrines, which their corrupt passions do not permit them to relish. *If the gospel be hid, it is hid to those who are lost, whose understandings the God of this world has blinded.*

"With respect to the unpolished style, of which they accuse the apostle, I freely confess, that one does not find in it the

ornaments of a worldly eloquence. He despised all this artifice, as unworthy the greatness of his office, and the dignity of his design. He was content to speak in a manner, which was popular, and remote from the fashion of the rhetorical schools of that age. But it is a pitiable delicacy, to refuse the most exquisite viands, under pretence that we are served with them in dishes of earth or stone, instead of their being presented in a cassette of wood. The plainness of the apostle's language does not at all abate from the value of the holy truths, which he teaches. The gold of his divine precepts is not the less excellent, for being in a vessel of earth.

"But I am well satisfied that those, who are acquainted with this apostle, will not agree that his writings are so vulgar, as some profane persons pretend. If they are not ornamented with the graces of earth, they have those of heaven; and whilst the industry of human art no where appears, a simple and powerful beauty shines through the whole; a beauty, which arises from the majesty of the subjects, and the sublimity of the thoughts, of this inspired writer."

Thus thought and thus wrote, a man, who by his talents and piety made the papal hierarchy tremble to its centre. How insignificant must the detractors of Paul appear, when placed by the side of John Daillé! But alas! we are fallen on times, when neither talents, nor piety, nor the majesty and purity of the sacred writers, will rescue them from the sneers and insidious attacks of some, who, under

the mask of free enquiry, fritter down the gospel to a level with the pages of Seneca and Epic-tetus.

JUVENIS.

ON NOVEL-READING.

The rage for NOVEL READING, so extensively prevalent, cannot fail of being regarded with deep concern by every well informed and reflecting christian philanthropist. It is truly lamentable that so great a proportion of the precious leisure for reading should thus be wasted, and worse than merely wasted ; and especially that the early periods of life, in which a foundation should be laid for excellency of character, for usefulness and solid happiness, should be devoted to books, which are calculated not only to afford no real improvement, but even to dissipate, to corrupt, and to destroy. The following remarks upon this subject, extracted from MILLER'S RETROSPECT OF THE EIGHTEENTH CENTURY,* are so just, judicious, and valuable, that they cannot, it is thought, be deemed improper for a place in a periodical work designed for the promotion of the best interests of mankind, and in which the improvement of the rising generation is an object of unceasing solicitude ; and they are earnestly recommended to the serious attention of all, and particularly of the young of both sexes, and of parents and guardians, on whom, in relation to those under their care, a most interesting duty devolves. W.

“It has often been made a question, whether romances and novels form an useful kind of reading ; or the contrary ?

* Vol. ii. p. 172.

This question fifty years ago was of little moment compared with the importance which it has lately assumed. At that period the number of novels was small, and the popular classes of them sustained in general a tolerably pure moral character. Since that time, the case is, unhappily altered ; their number has increased, their character is so changed, and the task of discriminating among them has become so delicate and arduous, that the question above stated must now be regarded as one of the most interesting that can be asked, concerning the literary objects of the day, by the wise and affectionate parent, the faithful guardian or the mind of general benevolence.

“That fictitious history, when constructed on proper principles, and executed in a proper manner, may be productive of utility, is a position too plain to be doubted. It is one of the most powerful means of exciting curiosity, of awakening sympathy, and of impressing the understanding and the heart. Such ‘fiction’ “may do more good to many minds than the solemnities of professed morality, and convey the knowledge of vice and virtue with more efficacy than axioms and definitions.” On this ground it was, no doubt, that the infinitely wise Author of our religion frequently adopted the form of *parable* for communicating the most important truths to his hearers. And, on the same principles, some of the wisest human teachers have used the vehicle of lively and interesting fiction, known to be such at the time, for insinuating into the mind moral and religious lessons, which in a different form, might not so readily

have gained admittance. It is obvious, then, that to this kind of writing, *as such*, there can be no solid objection. Novels *may* be so written as to promote the cause both of knowledge and virtue. They *may* be constructed in such a manner as will tend to lead the mind insensibly from what is sordid and mean to more worthy pursuits, and to fill it with pure, elevated and liberal sentiments. Nay, it may be further conceded, that, out of the myriads of novels which have been composed, a *few* are, in fact, entitled to this character, and have a tendency to produce these effects.

“But it is evident, that a kind of writing which, when wisely and ingeniously executed, may be conducive to the best purposes, may also, in the hands of the unskilful or the wicked, produce the worst effects. If an artfully conducted fiction be so well fitted to interest the curiosity, to awaken sympathy, and to impress the mind, then it follows that if this fiction be enlisted on the side of corrupt principle, or licentious practice, it must do incalculable mischief. The question before us, therefore, must be solved by examining the influence of novels not as they *might* and *ought* to be composed, but as they are found in *fact* to be written. We are not to assume for our standard the utility which *would* be derived from this species of writing, were it confined to the enlightened and virtuous; but the character and tendency of that heterogeneous mass which is daily accumulating from every quarter of the literary world.

“What then is the general character of modern novels? The

most favorable estimate that can be made stands thus:—Were the whole number which the age produced divided into a *thousand* parts, it is probable that *five hundred* of these parts would be found so contemptibly frivolous, as to render the perusal of them a most criminal waste of time. And though entirely destitute of character, yet so far as they are the objects of attention at all, they can do nothing but mischief. To devote the time and attention to works of this kind, has a tendency to dissipate the mind; to beget a dislike to more solid and instructive reading, and especially to real history; and, in general, to excite a greater fondness for the productions of imaginations and fancy, than for the sober reasoning, and the practical investigations of wisdom.

“Of the remaining *five hundred* parts, *four hundred and ninety-nine* may be considered as positively seductive and corrupting in their tendency. They make virtue to appear contemptible, and vice attractive, honorable, and triumphant. Folly and crime have palliative and even commendatory names bestowed upon them; the omnipotence of *love* over all obligations and all duties is continually maintained; and the extravagance of sinful passion represented as the effect of amiable sensibility. Surely these representations can have no other tendency than to mislead, corrupt, and destroy those who habitually peruse them, and especially those who give them a favorable reception.

“But this is not the worst of the evil. A portion of this latter class of novels may be charged

with being seductive and immoral on a more refined plan. They are systematic, and, in some instances, ingenious and plausible apologists for the most atrocious crimes. In many modern productions of this kind the intelligent reader will recognize the following process of representation. Corrupt opinions are put into the mouth of some favorite hero, the splendour of whose character, in other respects, is made to embellish the principles which he holds, and the force of whose eloquence is used to recommend the most unreasonable dogmas. When this hero commits a crime, and when by this crime, according to the fixed law of the Divine government, he is involved in serious difficulty, if not lasting misery, the fashionable novelist endeavors to throw the blame on the religious and moral institutions of the world, as narrow, illiberal, and unjust. When a woman has surrendered her chastity and prostituted herself to a vile seducer, and when she suffers in her reputation and her comfort by such base conduct, all this is ascribed to the "wretched state of civilization," to the "deplorable condition of society!" Every opportunity is taken to attack some principle of morality under the title of a "prejudice;" to ridicule the duties of domestic life, as flowing from "contracted" and "slavish" views; to decry the sober pursuits of upright industry as "dull" and "spiritless;" and, in a word, to frame an apology for suicide, adultery, prostitution, and the indulgence of every propensity for which a corrupt heart can plead an inclination.

"It only remains to speak of the *one thousandth* part not included in the classes already characterized. Of the greater portion of these the most favorable account that can be given is, that they are *innocent* and *amusing* compositions. But even with regard to a considerable number which have been commonly placed among the good and useful novels, a correct judge would scarcely be willing to pronounce them *innocent* without some qualification. After all these deductions how small is the number of those which can be said to merit a perusal, or which can be considered as tending in any tolerable degree to enlighten the mind, or to promote the interests of virtue and happiness! So small indeed, that out of the numerous volumes which a simple catalogue of the novels produced in the eighteenth century would fill, a single page would embrace all that could be with propriety recommended to the attention of the youthful mind.

Many novels, which contain no licentious principles or indelicate descriptions, are still defective, in as much as they are not pictures of nature. When this is the case, though they be not chargeable with making a direct attack on the fortress of virtue, yet they are only fitted to mislead. To fill the mind with unreal and delusive pictures of life, is, in the end, to beguile it from sober duty, and to cheat it of substantial enjoyment. Were all the mischief presented to our view, which has been done to thoughtless, unsuspecting minds, by fictitious writings of this character, it would be found to form a mass of crime and

misery too great for the ordinary powers of calculation.

But it is not enough that the fiction be true to nature. It may in no case depart from the probable and natural; every line may be drawn with a strict regard to the original character designed to be represented; the most transient beholder may pronounce the likeness to be perfect; and yet the view may be fitted to corrupt the mind of every one who looks upon it. The truth is, there are many characters which ought never to be drawn in fiction, as there are many which ought never to be contemplated in fact. And he who regards the welfare of a child will be as anxious to withhold from him the view of many natural and lively descriptions of vice, as to keep him from the company of those who are really vicious. "Many writers," says a celebrated critic and moralist,* "for the sake, as they tell us, of following nature, so mingle good and bad qualities in their principal personages, that they are both equally conspicuous; and as we accompany them through their adventures with delight, and are led by degrees to interest ourselves in their favor, we lose the abhorrence of their faults because they do not hinder our pleasure, or perhaps regard them with kindness for being united with so much merit. There have been men, indeed, splendidly wicked, whose endowments threw a brightness on their crimes, and whom scarce any villany made perfectly detestable, because they never could be wholly divested of their

excellencies; but such have been in all ages, the great corruptors of the world; and their resemblance ought no more to be preserved than the art of murdering without pain."†

Estimating novels, then, not as they *might* be made, but as they *are* in fact, it may be asserted, that there is no species of reading which, promiscuously pursued, has a more direct tendency to discourage the acquisition of solid learning, to fill the mind with vain, unnatural, and delusive ideas, and to deprave the moral taste.‡ It would,

† On this principle it is plain that such a character as *Tom Jones* ought never to have been exhibited by a friend to virtue. And though the characters drawn by RICHARDSON are by no means so liable to censure on this ground as several of those by FIELDING, yet it may be doubted whether the *Lovelace* of the former, taken in all its parts, be a character calculated to make a virtuous impression, especially on the youthful mind.

‡ The celebrated Dr. GOLDSMITH, in writing to his brother, respecting the education of a son, expresses himself in the following strong terms, which are the more remarkable as he had himself written a novel:—

"Above all things, never let your son touch a romance or novel; these paint beauty in colors more charming than nature; and describe happiness that man never tastes. How delusive, how destructive are those pictures of consummate bliss! They teach the youthful mind to sigh after beauty and happiness, which never existed; to despise the little good which fortune has mixed in our cup, by expecting more than she ever gave; and, in general, take the word of a man who has seen the world, and has studied human nature more by experience than precept: take my word for it, I say, that such books teach us very little of the world." *Life of GOLDSMITH, prefixed to his miscellaneous works.*

* Dr. Johnson. Rambler, vol. i.

perhaps, be difficult to assign any single cause which has contributed so much to produce that lightness and frivolity which so remarkably characterize the literary taste of the eighteenth century, as the unexampled multiplication, and the astonishing popularity of this class of writings.

"The friend of novels will perhaps agree, that the *promiscuous* perusal of them is dangerous, and will plead for a discreet selection. But who is to make this selection? On whom shall devolve the perplexing task of separating the wheat from the chaff, the food from the poison? If amidst the mighty mass, those which are tolerably pure, and especially those which are calculated to be useful, be only now and then to be found, as a few scattered pearls in the ocean, shall the delicate and arduous task of making the choice be committed to minds "unfurnished with ideas, and therefore easily susceptible of impressions; not fixed by principles, and therefore easily following the current of fancy; not informed by experience, and consequently open to every false suggestion, and partial account?" The imminent danger, and almost certain mischief arising from a choice made by such minds cannot be contemplated by those who feel an interest in human happiness, without deep anxiety and pain. And to expect a wise choice to be made by parents and instructors, is to suppose, what was never the case in any state of society, that they are generally enlightened and virtuous.

"On the whole, the answer of a

wise preceptor to the main question respecting the utility of novels, would probably be something like this:—That, wholly to condemn them, and rigidly to forbid the perusal of *any*, in the present state of the literary world, would be an indiscreet and dangerous extreme; that reading a *very few*, therefore of the *best* is not unadvisable;* that in selecting these, however, great vigilance and caution should be exercised by those to whom the delicate and difficult task is committed; that the perusal of a *large number*, even of the *better* sort, has a tendency too much to engross the mind, to fill it with artificial views, and to diminish the taste for more solid reading; but that a young per-

* The author has no hesitation in saying, that, if it were *possible*, he would *wholly* prohibit the reading of novels. Not because there are none worthy of being perused; but because the hope that, out of the polluted and mischievous mass continually presented to the youthful mind, a tolerably wise choice will, in many instances, be made, can scarcely be thought a reasonable hope. As however, those fictitious productions are strewn around us in such profusion, and will more or less excite the curiosity of youth, the plan of *total exclusion* is seldom practicable. In this case it is, perhaps, the wisest course, to endeavor to regulate the curiosity which cannot be prevented, and to exercise the utmost vigilance in making a proper choice for its gratification, and in restraining this gratification within *small bounds*. For it may, with confidence, be pronounced, that NO ONE WAS EVER AN EXTENSIVE AND ESPECIALLY AN HABITUAL READER OF NOVELS, EVEN SUPPOSING THEM ALL TO BE WELL SELECTED, WITHOUT SUFFERING BOTH INTELLECTUAL AND MORAL INJURY, AND OF COURSE INCURRING A DIMINUTION OF HAPPINESS.

son habitually and indiscriminately devoted to novels, is in a fair way to dissipate his mind, to degrade his taste, and to bring on himself intellectual and moral ruin."

ON THE DIVINITY OF CHRIST.

[We are favoured with a Dissertation of considerable length and much merit, on the seasonable and interesting subject of the DIVINITY OF OUR LORD JESUS CHRIST. It is from the pen of a venerable "Christian of the ancient school," whose name, did not his great modesty forbid our bringing it before the public, would add weight to his arguments, and ensure for him an attentive and candid perusal of those, who deny this cardinal doctrine of the holy Scriptures. It shall be published, in suitable portions, in the future numbers of the Panoplist.

EDITORS.]

NO. I.

ALL professed christians acknowledge, that Christ is the Son of God, and the Saviour of men. But there has been a great and wonderful difference in their apprehensions respecting his person and character. I shall not attempt to reckon up all the different opinions, which have been advanced on this point, many of which are deservedly buried in oblivion; but shall only mention such, as have been revived and favoured by some among us.

The ancient *Ebionites*, it is said, held that Christ was the son of Joseph and Mary by ordinary generation, and that there was nothing preternatural in his conception and birth.

But this agrees not with the account which the Evangelists have given of the birth of Christ. Matthew says, before Joseph and Mary came together, she was

found to be with child of the Holy Ghost; that this was notified to him by an angel, when he thought to put her away; and that he knew her not till the child was born. Though Jesus was supposed to be the son of Joseph, by those who were ignorant of these circumstances, and though his mother, who could not be ignorant, called Joseph his father, this is no evidence that Joseph was his natural father—every one knows that a step-father commonly is so styled. It seems also that Jesus was adopted by Joseph. Many who acknowledge the miraculous conception of Christ hold, that he was a mere man, and that he had no existence before he was conceived and born. This it is said, was the opinion of the ancient *Nazarenes*, and *Photinians*; which has been revived by *Sociinus*, and is a prevailing notion among those who, at the present day, call themselves *Unitarians*.*

All agree that Christ is a proper man. The Apostles say that he is a man approved of God; that God will judge the world by the man whom he hath ordained; that there is one mediator between God and men, the man Christ Jesus; that he was in all things made like unto his brethren, yet without sin.

Now a proper man has every essential part of a man. He must

* This name has been assumed by that class of christians who deny the proper deity of Jesus Christ. If by it they would designate those, who believe in the one only living and true God, in distinction from those who acknowledge a plurality of Gods, it is not a correct or appropriate term; because those, who hold the doctrine of a trinity of persons in the godhead are in this sense *Unitarians*.

EDITORS.

have not only a human body, like ours, but also a human soul; which is the principal and most essential part of a man. Christ, being a proper man, has a true body, and a human soul, like other men. As he grew in stature so he increased in wisdom. He had the appetites, affections, and innocent infirmities of human nature. The *Arians*, who denied that Christ has a human soul, and held that the *Logos* being united to his body, is instead of a soul, did, by necessary consequence, deny that Christ is a proper man. So also did the *Apollonarians*, who held that the divine nature supplied the place of the reasonable soul in Christ; but the Scriptures, which teach us that he is a proper man, shew that these hypotheses are erroneous.

We shall now enquire whether Christ be a *mere man*. The advocates for this hypothesis maintain, that Christ had no personal subsistence till he became a man, by the union of his human soul and body; but it seems evident from the Scriptures, that the Son of God had a personal existence long before.

Our Saviour's words to the Jews seem to be a plain testimony of his pre-existence: "Verily, verily I say unto you, before Abraham was *I am*." Abraham had been dead long before Christ was born. How can we then call in question Christ's pre-existence, unless we question his veracity in what he here solemnly asserts?

To evade this, it has been said, that the meaning of these words is, "Before Abraham was, *I am the light of the world*," or, "*Before Abraham was the father of*

many nations, that is, *before the calling of the gentiles, I am*." But such bold and gross wresting and corrupting of the Word of God, seems not to need a reply, unless by way of rebuke. It has also been said that the meaning of these words is, that Christ was *promised* before Abraham. But this interpretation is so strained, that it carries no tolerable appearance of plausibility. A promise shews that the thing promised is future, and therefore has no present existence. It is said, "that Christ is termed a *Lamb slain from the foundation of the world* (that is in the foreknowledge and decree of God) though this was not executed till the fulness of time was come. In this sense he may be said to have been before Abraham in the divine decree." I answer. It is not said, that the Lamb, was slain from the foundation of the world; but that the names of those, who wonder after the beast, are not written from the foundation of the world in the book of life of the Lamb, who was slain. It has further been said that in "in these words, Christ only asserts his dignity, as the Messiah, that he was before, that is, superior to Abraham; that this was what offended the Jews." I answer. The phrase here used will not bear such a meaning; it never signifies priority of dignity, but always priority of existence.

Christ also says, "I am Alpha and Omega, the first and the last, the beginning and the ending." This could not be said with any propriety or truth, if he had no existence for 4000 years after the world was made. Micah also, prophesying of the

birth of Christ, says, that he should not only *come forth out of Bethlehem*; but also, that his *goings forth have been of old, even from everlasting*. He could not go forth before he had existence. This he had of old, long before his birth.

Again, Christ prayed to God the Father, to glorify him with the glory, which he had with the Father before the world was. But he could have no glory before he existed.

If the glory which he had with the Father before the world was, be understood of the essential glory of his divine nature, then what he prayed for was, that the glory of his divinity, which had been veiled and obscured in the view of men, by his humiliation, might shine forth in its full lustre by his exaltation in his human nature.

Or if by the glory, which he prayed for, we understand the glory, which he received as man and mediator, as the reward of his glorifying God on earth by his obedience and sufferings; then it may be said, that though he did not actually possess this glory before the world was, yet he might be said to have it, as it was given, granted, and secured to him by God in the covenant of redemption. So Christ speaks of the glory, which the Father had given him, John xvii. 24, though it was not then bestowed on him.

But it is objected, that this will not prove Christ's pre-existence. For the Apostle also

speaks of the grace given us in Christ before the world began. As grace is given to us before we existed, so glory might be given to Christ, in the divine purpose, before he existed.

I answer. Though a thing may be given to one before he exists, as legacies are often given those who are unborn; yet no one is said to *have a thing* before he exists. Though grace is given to us in Christ, being lodged in his hands as our trustee; (which by the way proves that he existed before the world was,) yet *we have it not* before we exist. But the Scriptures say, that glory was not only given to Christ, but also, that *he had it before the world was*, which is, I think, a clear evidence of his pre-existence.

The same truth might be further confirmed, from the testimony of the Scriptures, that all things were made by him, and for him; that in the beginning he laid the foundation of the earth, and the heavens are the work of his hands; that he is before all things; the beginning of the creation of God. I barely mention these proofs at present, as I shall have occasion to consider them further hereafter.

These observations, it is thought, shew the error of those, who hold Christ to be a mere man, who had no personal subsistence before he became a man. Further evidence of this may be offered in a future number.

A Christian of the old School.
(To be continued.)

SELECTIONS.

ON THE PERSONALITY OF THE HOLY SPIRIT.

IF a sober, wise, and honest man should come and tell you, that in such a country, where he hath been, there is one who is the governor of it, that doth well discharge his office; that he heareth causes, discerneth right, distributes justice, relieves the poor, comforts them that are in distress; supposing you give him that credit, which *honesty*, wisdom, and sobriety do deserve; should you not believe that he intended a righteous, wise, diligent, intelligent *person*, discharging the office of governor? What else could any man living imagine? But now suppose, that another *unknown person*, or so far as he is known, justly suspected of deceit and forgery, should come unto you and tell you, that all which the other informed you and acquainted you withal was indeed *true*, but that the words, which he spake have quite another intention; or it was not a man, or *any person*, that he intended, but it was the *sun* or the *wind*, that he meant by all which he spoke of him. For whereas the *sun* by his benign influences doth make a country fruitful and temperate, suited to the relief and comfort of all that dwell therein, and disposeth the minds of the inhabitants unto mutual kindness and benignity; he described these things *figuratively* unto you under the notion of a righteous governor and his actions, although he never gave you the least intimation of any such intention.

Must you not now believe, that either the *first person*, whom you know to be a wise, sober, and honest man, was a notorious trifler, and designed your ruin, if you were to order any of your occasions according to his reports; or that your *latter informer*, whom you have just reason to suspect of falsehood and deceit in other things, hath endeavoured to abuse both him and you; to render his veracity suspected, and to spoil all your designs grounded thereon? One of these you must certainly conclude upon. And it is no otherwise in this case.

The *scripture* informs us, that the Holy Ghost rules in and over the church of God, appointing overseers of it under him, that he discerns and judgeth all things, that he comforteth them that are faint, strengthens them that are weak, is grieved with them and provoked by them who sin, and that in all these, and in other things of the like nature innumerable he worketh, ordereth, and disposeth all according to *the counsel of his own will*. Hereupon it directeth us so to order our conversation towards God, that we do not grieve him nor displease him, telling us thereon what great things he will do for us, on which we lay the stress of our obedience and salvation. Can any man possibly, that gives credit to the testimony thus proposed in the *scripture*, conceive any otherwise of this Spirit, but as of an holy, wise, intelligent person.

Now, whilst we are under the power of these apprehensions, there come unto us some men, whom we have just cause on many other accounts to suspect at least of deceit and falsehood; and they confidently tell us, that what the scripture speaks concerning the Holy Spirit is indeed true; but that in and by all the expressions, which it useth concerning him, it intendeth *no such person* as it seems to do, but an *accident*, a *quality*, an *effect* or influence of the power of God, which *figuratively* doth all the things mentioned; namely, that hath a *will* figuratively, and *understanding* figuratively, *discerneth* and *judgeth* figuratively, is sinned against figuratively, and so of all that is said of him. Can any man, that is not forsaken of all natural reason, as well as spiritual light, choose now but determine, that either the scripture designed to draw him into errors and mistakes about the principal concernments of his soul, and so to ruin him eternally; or that these persons, who would impose such a sense upon it, are indeed *corrupt seducers*, that seek to overthrow his faith and comforts?

Owen on the Spirits, p. 49.

ANECDOTE OF DIDEROT.

IN the account which the abbe Barruel gives of the closing scene of Diderot's life, is the following interesting anecdote:

This infidel philosopher had a christian servant, to whom he had been kind, and who had waited on him in his last illness. The servant took a tender interest in the melancholy situation of his master, who was just about to

leave this world without any preparation for another. Though a young man, he ventured one day when he was engaged about his master's person, to remind him that he had a soul, and to admonish him in a respectful way, not to lose the last opportunity of attending to its welfare. Diderot heard him with attention, melted into tears, and thanked him. He even consented to let the young man introduce a clergyman; whom he would probably have continued to admit to his chamber, if his infidel friends would have suffered the clergyman to repeat his visits.

This story may furnish us with an useful lesson. We are often deterred from an endeavour to do good, by conceiving that the attempt will be vain. Yet surely it becomes us to beware, that we lose no opportunity of being serviceable to another, especially in his highest concerns, by an idea of the improbability of success. We may be mistaken in that respect. Christian charity, let it always be remembered, is not that cold calculating spirit, which weighs exertion before it makes it, and which fears to venture upon an act of benevolence, lest it should be thrown away. True charity has its eye more on what its object may lose for want of assistance, than on what itself may expend in vain.

The anecdote above related, furnishes a reproof to those over-prudent persons, who are afraid of saying a *word in season*. Such a word, uttered in a becoming spirit, may have more effect, than we may think we have reason to expect. The words of truth, spoken in simplicity and love,

have power even in cases which appear desperate. The hardest hearts may be softened by them; the most learned and philosophic man, the man whose mind is fortified by a whole life of prejudice, may not be able to resist their force. Let the christian remember this, and however low his situation in life, let him be desirous freely to impart *what he has freely received*. But especially

when he sees a fellow-creature in the last extremity, then let him recollect, that as the dying man's opportunity of receiving, is near its close, so is the living man's opportunity of communicating. Let him call to mind the faithful servant of Diderot; and amidst his other kind offices to the sick and dying, let him endeavour to do something for the departing soul.
Ch. Ob.

REVIEW.

DR. REES' CYCLOPEDIA, VOL. II. PART II.*

Continued from Panoplist, page 183.

THE articles ARIAN and ARIVUS, are treated in such a manner, as to discover a bias in the mind of the writer, against what has been usually called the orthodox of faith. The American editors have inserted a paragraph or two, of correction and caution.

Under the word ARK, the English Editors have very properly given the results of several computations, by which it appears, that *Noah's Ark* was sufficiently capacious to contain all the animals, which, according to scripture, were preserved in it; and that there could have been no lack of room to receive provisions for them all, during a much longer time than they were thus confined. This would hardly deserve our notice, were it not

that both learned and vulgar infidelity have objected, to the Mosaic account of the flood, the impossibility of crowding so many animals, with necessary sustenance for them, into a vessel of so moderate dimensions, as that constructed by Noah. Dr. Arbuthnot computes that the *Ark* must have been of 81,000 tons burthen; and consequently it would carry more than 100 India ships of 800 tons each.

Additions have been made to the following articles in *Geography*, viz. *Antwerp*, *Apoquene-my Creek*, *Appleby*, *Appletown*, *Appomatox*, *Apurimac*, *Aranjuez*, *Ararat Mount*, *Arcos*, *Argos*, *Argyleshire*, and *Arkansas*; and to the following articles on other subjects, viz. *Anthropophagi*, *Antimony*, *Antipathy*, *Antipodes*, *Antiquity*, *Antiscorbutics*, *Ape*, *Apepsy*, *Aphthæ*, *Apiary*, *Apium*, *Apo-*

* The following part of the review of vol. ii. should have appeared in the last number.

cynum, Apollinarians, Aponogeton, Apparition, Apportionment, Appurtenances, Aranea, Arch, Archery, Arda, Areca, Argali, Argument in Astronomy, and Aripo. The following articles are new, viz. *Antiquarii, Appetits, Antrim, Antuchio, Aralians, Ar, Amakutan, Arctic Ocean, Argeenah, and Aricaras*, all of which, except the two first, are in geography. The additions to this part of vol. ii. have been on subjects much less important to the public, than those which have heretofore been the topics of our observations.

As to the correctness of printing, the work loses no credit, as it progresses. The errors are few, and the English edition is in many instances corrected.

We have been more particular and minute in our account of the matter added by the American Publisher, than will be necessary hereafter, as our readers have had a specimen sufficient to enable them to form a judgment, on the claims which the work has to their patronage. We shall not in future hold ourselves obliged to mention every small addition or correction. Our object will be to take notice of those articles only, which afford occasion to say something more interesting, than a naked list of additions and alterations.

VOL. III. PART I.

After a pretty impartial explanation of the term ASCETIC, taken from Mosheim and Athenagoras, Dr. Rees proceeds in the following manner :

"In the next century, and particularly in the reign of Constantine, these Ascetics, who, as an elegant historian describes them, (Gib-

bon's History vol. vi. p. 239,) "obeyed and abused the rigid precepts of the gospel, and were inspired by the savage enthusiasm which represents man as a criminal, and God as a tyrant;" fled from a profane and degenerate world to perpetual solitude or religious society, and assumed the name of "Hermits," "Monks," and "Anachorets," expressive of their lonely retreat in a natural or artificial desert."

To this the American editors subjoin the following paragraph :

"This is a remark worthy of the "elegant historian," from whom it is extracted, as it was his favorite object on all occasions to sneer at the christian religion. We wish, however, to remark for ourselves, that we have yet to learn what those "precepts of the gospel" are, which deserve to be called "rigid,"—That in our apprehension the life of the Ascetics, so far as it was culpable, is not in any measure to be attributed to their having "obeyed" the gospel, but altogether to their having "abused" it, or rather to their having disregarded, or been ignorant of, such precepts as that of the Savior. (Matt. v. 16.) "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." And that though we think it nothing short of blaspheming to represent "God as a tyrant," yet we never can hold it to be "savage enthusiasm" to represent "man as a criminal," because by an authority, which we believe to be supreme, it is explicitly declared, that "all the world is become guilty before God," and that even those that were truly pious, "were by nature the children of wrath, even as others."

The American editors might have been readily indulged in further observations on such a passage. Some thoughts, which they have not expressed, we take this opportunity to offer. In the first place, we are opposed to citing the opinion of Gibbon, or of any writer of the same character, on the subject

of religion, or on any subject relating to religious or moral principles or conduct; unless, indeed, for the purpose of exposing or refuting the sneers, the calumnies, and the reasonings of infidels. By a quotation without remark, in the manner of that from Gibbon, copied above, a tacit approbation of the matter quoted, and in some sense of the author, is always considered as given. But infidels are not worthy of such an approbation, on such a subject. There is not one of the whole tribe, who is worthy of the least confidence on any topic, which has a direct or remote reference to christianity. We mean intrinsic confidence. They may state a transaction in history correctly, where they would be sure of detection, and would fail of their object, if they used misrepresentation. But whenever we lean upon their personal integrity, we shall find it a broken reed. Whenever we look for a fair and candid exposition of virtues and vices, of principles and actions, in their writings, we shall, with sad disappointment, see only ingenuous sophistry, concealed ridicule, artful misrepresentation, or malignant scoffing. From the aid to be derived from such instruction in morals, we beg to be delivered.

Nor are we pleased with the flattering epithets, bestowed so liberally by some who profess christianity, on the vilest of infidels. It looks too much like being afraid of their efforts, and that we were therefore desirous of conciliating their favor by heaping flattering titles upon them. We have no opinion of

fondling and caressing a viper, while he is preparing to infuse his poison into our veins. Let it not be supposed, that we would deny, that infidels have talents, and learning, and industry, and perseverance; nor that we would recommend to treat them in a harsh, morose manner. No; we would with great commiseration for their unhappy case, and sincere sorrow for their folly and sin, treat them as it becomes christians to treat the avowed enemies of their divine Savior and his gospel.

In the passage cited above from Gibbon he fixes it as a stigma, upon the *Ascetics*, that they "*obeyed* and abused the rigid precepts of the gospel." The blameable part of their character arose, it seems, from their "*obedience*, as well as their *abuse* of the rigid precepts of the gospel; an insinuation of the true infidel cast. We are also told, that these men were "*inspired* by the savage enthusiasm, which represents man as a criminal, and God as a tyrant." Is it then *savage enthusiasm* to represent man as a criminal? Few men are hardened enough to deny, that they are sinners; but here is a philosopher, elevated to such a pitch of presumption and dogmatism, as to call it *savage enthusiasm* to represent men as criminals. And this in a grave history, where a reader is to look for facts, and not malevolent invective. No sect of christians, nor any individual, who has ever made pretensions to piety, has, to our knowledge, "*represented God as a tyrant.*" Many of the best of the human race have been accused of this

horrid blasphemy, not only by infidels, but by some who wear the name of christian. This treatment is not new, nor unexpected. They called the Master of the house Beelzebub !

We have seized this occasion of expressing our thoughts on the impropriety of citing such exceptionable passages from an open infidel, and dubbing him with the title of "*elegant historian*;" thus instructing the youthful and unwary reader, that a man may exert his talents in treating with contumely the Word of Life; and yet, that the very instances of this contumely may be cited, as a display of genius, and as weighty observations of a correct and judicious writer on men and morals. For such is the effect upon the mind of such a reader.

As to the *Ascetics*, they were blameable for disobeying the gospel, and for that only. They never kept a single precept of the inspired volume too strictly; but they injured the cause of religion, and became the subjects of much superstition and error, by introducing into the catalogue of their doctrines and duties, many inventions and refinements of men. This was their sin; and this has been the cause of nearly all the corruptions of christianity.

Under the article *ASCLEPIAS*, an interesting account is introduced of four species of plants belonging to that genus, which are natives of the United States, and one of which, the *Asclepias Syriaca*, abounds in the neighborhood of Philadelphia, and is useful for making beds, bed-clothes, stockings, cloth, paper, and other articles of domestic economy.

VOL. I. New Series.

ASSOCIATION of *Ideas* has a page of instructive matter added to it.

A number of errors of the press have been detected in *ASTRONOMY*, some additions made, and an account given of the *Mécanique Céleste* of La Place.

ATHENS, a township in the interior of Georgia, U. S. the seat of the University of that state, where buildings have lately been erected, and the institution put into operation, should have been inserted by the American Editor.

In this number, five new articles are inserted, occupying hardly a page, and forty-nine articles have received corrections and additions. All the new matter, if put together, would occupy about fourteen pages. We would recommend to the American Editors more attention to Geographical and Biographical information, which is peculiarly interesting to the people of this country. The public will expect a good account of the cities, towns, rivers, mountains, soil, climate, in short of every thing important in the American States. It is especially desirable, that all the great men, whom these states have produced, since their first settlement, should have their characters and lives, faithfully transmitted to posterity in this publication. (*To be continued.*)

A Religious Conference, in four Dialogues, between Lorenzo and Evander. By a Layman. To which is added, Leslie's Short Method with the Deists. New York: Collins & Perkins. 1808. pp. 139. 12 mo.

THESE Dialogues, we are informed by the author,

"Are the substance of several conversations, which he had with a particular friend, at whose request he was induced to commit them to writing. As these interviews, under divine Providence, were the means of his friend's changing his sentiments, he is not without hope that these dialogues, with all their defects, may be instrumental to enlighten and lead the mind of some enquirer into a knowledge of the truth, who has not the advantage of examining the many learned and valuable publications on the subject."

If the author's friend actually "changed his sentiments," it was not well judged to represent him, at the very close of the last interview (p. 117) as having "arrived at the awful gulf of scepticism."

In the first dialogue are discussed the doctrines of total depravity, election, natural and moral necessity, regeneration, and the final perseverance of the saints. In the course of the discussion of the first of these subjects, Evander, the evangelical christian, asserts that the goodness of such acts, as sympathy and pity, "depends entirely on the motives by which they are actuated." Did the question relate solely to what constitutes *holiness*, the illustrations and arguments of Evander might be satisfactory to all evangelical christians; but when, after weighing all these acts in the balance of the sanctuary, and declaring them *wanting*, he pronounces them *blameworthy*, he will probably find many sound christians, who will dissent from his judgment.

"All actions, which arise from natural affections only, without being regulated by gospel charity, which is the essence of christian love, are blameworthy." p. 9.

How far this proposition is true in itself, or how far it ac-

cords with one almost immediately preceding, and with another closely succeeding it, we will not undertake to decide.

"They (sympathy and pity) are good, abstractly considered." "They (persons) become more blameworthy in the omission, than in the performance of them only from natural affections."

With these passages may also be compared an observation of Evander, p. 48.

"If you suppose that a person, while in a state of nature and opposed to God, can *in any sense*, be in the way of his duty, I must totally disagree with you.

The phrase "criminal nature" (p. 10.) will by some who are called sound divines, be thought exceptionable; but the scriptural proofs of human depravity (pp. 11—13) are conclusive.

The argument for total depravity, founded on the actions of infants, is weakened, we conceive, by the attempt to give it too much strength.

"Infants give evidence of *total selfishness* as soon as they are capable of action; they incline to possess every thing that comes within their reach, &c." p. 10.

Such an inclination is common to all creatures. The lamb, as well as the young lion, gives evidence of it. It may be fairly traced to that universal principle, *the love of life*, implanted in all creatures, by their Creator, as an instrument of their preservation.

In reply to a stricture of Lorenzo on the doctrine of divine decrees, as calculated to make unhappy the person who believes it, Evander very justly and judiciously observes:

"Mankind have nothing to do with the Divine purposes, but only [with]

duties. Secret things belong to God, but things revealed are for us and our children; our duty is clearly revealed. The terms of salvation are, "repentance toward God, and faith toward our Lord Jesus Christ," while we remain moral agents, capable of repentance and faith; we have no reason to be troubled about the Divine decrees; they can in no way interfere with our salvation, if we comply with the gospel requirements; for we have the veracity of Him who cannot lie, that if we repent and believe, we shall find mercy. He who has unbounded confidence in the faithfulness of God, and is willing to commit himself to his mercy, through Jesus Christ, for time and eternity, is so far from being in an unhappy situation, notwithstanding he is ignorant of the Divine purposes, that he possesses a joy that the world can neither give nor take away."

The doctrine of the Perseverance of the Saints is well illustrated and proved, and the objection of its tendency to weaken the motives to virtue and holiness, satisfactorily refuted. (pp 42—47.)

Some of the positions of Evander we consider, as the mere hypotheses of metaphysical divines, which may, or may not, be true; which therefore, instead of being stated as elementary principles, may properly be classed with the subtilties of Thomas Aquinas.

"Total depravity consists, not only in being destitute of holiness, but in a spirit of *supreme selfishness*." p. 6.

This scholastic language is repeated p. 37.

The principle of *love to being in general*, asserted by that acute and eminent theologian, President EDWARDS, is adopted by Evander, who believes that all good christians "exercise universal benevolence; and so far as they possess the spirit of

Christ, regard themselves no more than their real worth in the scale of intelligent existence." (pp. 6, 9.) The correctness of this passage will not be controverted, if understood to mean that good men, in proportion to their goodness, will render to all their due.

It should not be forgotten, however, that the *parent* principle, advanced by President EDWARDS, has been by some misunderstood, and by others perverted, and made to involve practical consequences, dangerous, and even destructive to community.

Contrary to the clear and discriminating perceptions of this first among our American Divines, it has been considered, but we think mistakingly, as the very principle of *Cosmopolitism*.* On this principle, thus perverted, the professed philanthropists of the present day begin *abroad* to make essays of benevolence, and sally forth, (with some *ethical scale* doubtless,) to make kingdoms and empires happy, in proportion to their "real worth." To secure it, therefore, as far as possible, from misapprehension and perversion, this principle, we think, whenever publicly advanced, requires to be handled in the most skilful and guarded manner. But whatever *speculative* differences may exist among christians in respect to this principle, it is hoped they will all *practically* agree to govern their conduct according to common sense and the Bible; and be content to *learn first to shew*

* See a note in a sermon by Rev. Robert Hall, delivered at Cambridge, England.

piety at home, and do what in them lies to make *them* happy, with whom God hath originally united them, by the bonds of nature, or providentially by the bonds of society.

We regret that in a work evidently designed for practical use, and too limited for ample and satisfactory illustrations, the author should have deemed it necessary to bring into view so many of those abstruse and difficult points, which have perplexed and divided some of the most eminent divines of our country, and are so evidently liable to misconstruction. Few men, like President EDWARDS, when pursuing their researches on those points, have known where to fix the boundaries of inquiry. Adventurers have not been wanting, who, supposedly pursuing his track, have disdained to stop at *the Pillars of Hercules*.

The second dialogue contains "Some of the principal arguments advanced in favor of universal salvation, connected with a temporary punishment, and objections urged against it." (p. 50—73.) In answering an argument of Lorenzo, in favor of universal salvation, founded on a detached passage from one of Paul's Epistles, Evander makes the following just and important remarks, which if duly regarded, would prevent much heretical doctrine, and many an idle controversy :

"We may select passages unconnected with the general tenor of the scriptures, that will literally oppose each other; but when taken in the grand connexion, and their true meaning understood, completely harmonize."

The third dialogue contains

"Popular arguments in favor of the doctrine of universal salvation, and objections against them." (p. 74—94.)

The fourth dialogue contains "Several sceptical queries;" and "a concise statement of the belief, practice, and hope, of an evangelical christian; the advantages of which are briefly contrasted with the opinions of several different sectarians." The three last dialogues are well written, and are calculated to check the progress of latitudinarian and sceptical opinions, and to settle the mind in the truth, as it is in Jesus.

On the whole, this anonymous work appears to be the production of a contemplative, inquiring, and pious mind; and though many of its positions are questionable, and many of its reasonings inconclusive, it contains truth sufficient to render it useful, if the reader be diligent to search, and sagacious to distinguish it. To some of its recondite parts, may too justly be applied the "*argutiunculae*," "*conclusiunculae*," and "*ignava ratio*," of Plutarch; but, in general, the subjects are important; the reasonings ingenious; the language perspicuous; and the temper, with which the conference is conducted, in the highest degree commendable.

The book is very neatly printed, and on excellent paper, with but few typographical or verbal errors.

Page 1. Instead of *Armenians*, it should be *Arminians*.

P. 15. Instead of "*with its natural power*," *within*.

P. 16. 6 lines from bottom. A semicolon, where there ought to be a comma, and an omission

of the conjunction *that*, may occasion ambiguity, if not a total misapprehension of the meaning.

P. 17. "Doctrine renders him destitute of holiness." Incorrect.

P. 83. "Nature of things concur." (concur.)

A SHORT METHOD WITH DEISTS, containing the *substance* of the justly celebrated publication

of LESLIE, bearing that title, is added to this work; and is a most valuable appendix. The title however should have been altered so far, as to designate the abridgment or selection. The Synecdoche, which puts a *part* for the whole, though a legitimate figure of speech, is here inadmissible.

REVIEW OF REVIEWS.

To the Editors of the Panoplist.

GENTLEMEN,

YOUR "Review" of my sermon, in the Panoplist of August, 1808, is not a very fair account of the discourse you have examined. Justice to myself, and proper respect to public opinion, require me to expose, through the same channel, some of your misconstructions.

Before you take particular notice of the sermon, you make those remarks which are calculated to prejudice the reader against its author. To these we must pay some attention. You say, "The doctrines, designated as *the doctrines of the reformation, the doctrines of grace, evangelical and orthodox*, have a distinctive character, and are generally known." If you mean to intimate that the reformers were agreed in their sentiments, we think you incorrect. *Luther* and *Calvin*, though great, and, we trust, good men, did not form the same ideas about all the doctrines of grace; but I see no reason why their different opinion about them should be deemed an essential defect in the faith and character of either. Those,

who now appropriate to themselves the character of orthodox, are not united in sentiment. If I am not in a mistake, they differ very materially in their interpretation of some of the doctrines, which you say "have a distinctive character." These doctrines, you tell us, "have always been opposed." True; but we cannot so readily admit, that the opposers have generally known that they are truly *evangelical* and *orthodox*, or, in other words, that they are in fact the doctrines of the gospel. If they know this, their opposition is extremely wicked. But, gentlemen, if they know only, that you and I esteem them *evangelical*, while they are persuaded we have misunderstood the scriptures, I confess I do not see that their opposition is so very reprehensible. But by *evangelical*, perhaps, you do not mean doctrines clearly revealed in the gospel, but those contained in some *human creed*, which is said to be a summary of the christian religion. The spirit of your "Review" almost forces me into this supposition. To say the least,

it is as candid a one as your conclusion that, in the estimation of your opponents, "the very essence and perfection of christianity consist either in believing in no doctrines whatever, or, which amounts to the same thing, in holding all religious sentiments to be equally scriptural and good." I have heard no *representations*, made by any who assume the christian name, that justify this conclusion. You know, gentlemen, that they, who differ from you, do not think your "religious sentiments to be equally scriptural and good" with their own. You, however, hazard the remark, apparently with a view to make your readers believe the opposition to creeds arises from total indifference about religious sentiments.

"*Creeds*, therefore," you say, "and *confessions of faith* are all to be utterly discarded, as unwarrantable, unscriptural, and of most disastrous tendency."

The fair amount of your argument is this :

'In the estimation of some, the perfection of christianity consists in believing in no doctrines whatever, or in holding all religious sentiments to be equally *scriptural* and *good* : Therefore, these same persons, though indifferent to all religious sentiments, utterly discard *creeds* and *confessions of faith*, which, in their own view, contain sentiments that are *scriptural* and *good*, as unwarrantable, unscriptural, and of most disastrous tendency.'

To me it is matter of some surprise that men so totally indifferent, as you represent them, to all religious sentiments, should be kindled into such zeal against the adoption and acknowledgment of *particular* sentiments. Perhaps you can explain the whole business, and show by

what motives these men are actuated.

The "Review" again :

"It is well understood, that the adversaries of evangelical truth have nothing to lose by the general demolition of *creeds*, for they have none to be demolished."

I think, gentlemen, it may very easily be understood, that the enemies of the gospel have no particular system of evangelical truth to be demolished ; and I wish it were as well understood, that the true friends of the gospel have nothing to lose by the general demolition of all human creeds, which are established as rules, standards, or tests, of christian faith. The Bible would be an excellent substitute. But do you mean, gentlemen, that they, who oppose creeds, as rules, or tests of faith and doctrines, are "adversaries of evangelical truth?" Or that, because they have not subscribed some of the numerous creeds extant, they have no religious sentiments? If you do, you implicate a very considerable number of orthodox gentlemen, who are, or have been, as much opposed to the establishment and imposition of human creeds, as the author of the sermon in review. Your insinuations will be duly estimated without my applying to them the proper epithets. You evidently intend to include among the "adversaries of evangelical truth" the author of the sermon, and those who with him resist the *imposition* of human creeds, as tests of *sound doctrine*, or of evangelical truth. Let us attend to the true ground of this charge. In this same sermon I urge people to study and embrace all the doctrines of the gospel, and to

receive them from the oracles of God, unadulterated by human mixtures. Others have done the same, and in a much better manner. But we have had the temerity to deny the authority of human creeds in determining what these doctrines are, and the impudence to say, that neither you, gentlemen, nor any other body of men, have a right to impose such creeds upon your fellow-Christians. For this high presumption, though we hold in our hands the gospel of Christ, and in the most explicit manner declare our full belief in whatever we find it contains, we are denominated "adversaries of evangelical truth!" I could hardly have expected you would have hazarded so high and general a charge, on so slender ground, to avenge an affront offered to the authority of human creeds.

The "Review" again :

"It is in orthodox churches only, with perhaps a very few exceptions, that confessions of faith are to be found. The popular cry, therefore, though specious in its pretensions, we can view in no other light, than that of a masked attack upon the doctrines of grace. In general it is aimed at the prostration of evangelical truth. Though the strong holds of truth are not to be carried by open assault, the hope is probably entertained, that they may be taken by stratagem."

This is a very observable passage :

'Confessions of faith are found mostly, if not exclusively, in orthodox churches : Therefore, the popular cry against *confessions*, can be viewed in no other light, than that of a masked attack upon the *doctrines of grace*, aimed at the prostration of *evangelical truth*, in hope of effecting by *stratagem* what cannot be done by *open assault*.'

Are confessions of faith, then, in whatever church they may be found, essential to the existence of the doctrines of grace? Does evangelical truth in general depend on these confessions? And is opposition to any of these confessions an expression of hostility to evangelical truth? The churches denominated orthodox, have not all the same confession; nor do they all hold the same doctrines, at least not in the same sense. But the cry against the different confessions of faith in *orthodox churches*, made without the least idea that they constitute the essence, truth, or evidence, of the doctrines of grace, if I understand the Review, is to be considered a *masked attack upon these doctrines*. I have supposed these doctrines were the great subject of divine revelation, that they are supported by its authority, and that evangelical truth is not to be prostrated by the demolition of human creeds.

The charge which you, gentlemen, advance against the popular cry, and evidently against the author of the sermon in review, is a very serious one. Do you believe that I, or the opposers in general to the establishment of human creeds, ever meditated an *open or masked attack* upon the scripture doctrines of grace, or that we have aimed at the prostration of evangelical truth, in hope of taking its strong holds by *stratagem*? If you are acquainted with me, as your profession of *great personal respect* implies, I think your consciences must acquit me of such charges. But I submit it to your own judgment, whether there be not something in your

remarks, that looks like *stratagem*. My sermon is before the public. 'It may have some effect. How shall this be prevented? Why, alarm the good people, and induce a belief that Dr. K. is an adversary of the great and ever to be admired doctrines of grace, aiming in this sermon at the prostration of evangelical truth!'

I do not say this was your design; but I ask you, gentlemen, I ask every reader, whether your remarks do not bear this appearance?

To the result of my first enquiry you say, that you "have nothing to object;" and you "readily admit, as sound and good, the reasons offered in support of the *claims*, which the scripture has to this high distinction." One of these reasons is, because the scripture "is an adequate and perfect rule of christian faith and duty, the only standard by which the disciples of Jesus, his ministers in an especial manner, are to form their own, and test the religious doctrines of their fellow-christians." If this be, as you concede, a *sound and good reason* for adhering to the inspired scripture, as the only rule of faith, and standard by which sentiments are to be formed and tested, why any zeal to introduce some other test of a man's soundness in the faith? But you insinuate, that I contend for mere words. You say,

"To contend for the mere words, and not for the true doctrine, or mind of the Spirit in the scriptures, to us, appears idle and preposterous. This however, if we do not misapprehend him, Dr. K. has done."

In answer to this let the sermon speak for itself:

Page 11. "The gospel contains the commission and instruction of Christ's ambassadors; and unless they observe the letter and *spirit* of it, according to their own apprehension, they can never feel that they are faithful, or act by authority from him."

Page 20. "There is a want of proper attachment to the faithful word, when there is not a sincere desire to understand and embrace its *doctrines*, imbibe its *spirit*, and let *every truth* have a practical influence."

Page 21. "Holding it fast, as taught by Christ, and by "holy men of God, who spake as they were moved by the Holy Ghost," implies not only general acquaintance with the letter of it, but entering into the *spirit* of it, and a readiness to embrace the *whole truth*, so far as we may be able to discover it."

Pages 21 and 22. "The divine oracles are to be examined, not to find something that may appear to support the sentiments of a party, or to confirm preconceived opinions, but to learn what is the *mind and will of the Lord*, what the hope of our calling, what *doctrines* they teach, and what duties they enjoin."

Let every candid reader now judge whether I contend for the *mere words of scripture*, and whether my "ground is gone at once," if I admit, as I readily do, "that not the mere words of scripture, but their sense, or the mind of the Spirit in them," is to be held fast according to our best understanding. No man can adhere to the scriptures, as the rule of his own faith, in any other sense, than that in which they appear to his mind; and if he have an absolute and complete right to judge for himself what is their true sense, his brethren can have no right to impose upon him their interpretation. I contend, indeed, that scripture language is the best to convey just ideas of the doctrines of grace, or to communicate evangelical truth; for it carries with

it authority, as well as light and conviction; and I say that, in my apprehension, *they* disparage the oracles of God, who object to the use of scripture words and phrases upon any point of christian doctrine, especially upon those dark points, which, though their truth is to be admitted, we may not be able clearly to explain.

If a man is to hold fast the sense of scripture, you demand "why may he not be required, or at least allowed, to *confess* his faith explicitly, and in such words as most definitely express the scripture doctrines, in which he believes?" He may be *allowed* to confess his belief in the most explicit terms. To this we have no objection. But we do object to his being *required* to do it in the language of any established human creed.

After quoting my observations concerning the plainness of essential scripture doctrines, you say, "but who could have imagined that the great plainness of the scriptures would have been urged, as an objection against confessions of faith?" There is such disingenuousness in this and some succeeding remarks, that I hardly know how to excuse them. You leave out four sentences between those you quote, undoubtedly because they did not suit your purpose, and then give the quotation, as a passage united in the sermon. The intervening sentences would have shown your readers, that the plainness of scripture is not urged, as an objection against confessions of faith. From the perfections and professed design of the author of our holy religion, I inferred, not, as you intimate, that *all*

scripture doctrines are plain to an honest inquirer, but that *those* are so, which are essential, or a belief in which is necessary to constitute a true christian. Do I then urge this assumed, and, I think, incontestable fact, as an objection against confessions of faith? The next sentence will show:

"This granted," (the plainness of scripture as to essential doctrines) "the points in controversy between great and good men cannot be of essential importance; and difference of opinion should not interrupt the fellowship of christians."

Every person will see that the plainness of scripture upon essential doctrines is here urged, as a ground of belief that the points controverted by great and good men are not essential, and that holding different opinions about them should not interrupt christian fellowship. The other sentence you quote will not, if examined in its connexion, justify the construction you have been pleased to put on this part of the sermon.

You quote again:

"Must we concede to them the right to associate, and by a plurality of votes, to fix upon a creed," &c.—?

"A hard case truly." Such it really is, as stated in the sermon; and I ask whether we may not endeavour to prevent the evil, by striking at the root of it? A plurality of votes may decide what shall be the law of the land; but, in my mind, it does not determine what are the true doctrines of the gospel. But you inquire, "Can we deny their right to associate?" For the purpose of establishing a creed, by which others shall be *required* to regulate, or express, their

faith, we do deny their right to associate. But you bring to view some harmless, and even laudable purposes, for which ministers and churches *may* associate, and then gravely ask,

“Shall they be denied this privilege? Shall they for using it be charged before the world with *invading the rights of conscience*, and with *feeling no very strong objections to papal authority, if they might choose in what hands it shall be placed?*”

By this you would have it believed, that I apply these remarks to those who associate for the laudable purposes you mention. Whether you have shown fairness in this representation, I leave the public to form its own opinion, after giving the passage in the sermon, which contains the offensive words.

“An exclusive right to interpret scripture belongs to no man, or body of men. It is the privilege of every believer. When any demand implicit faith in their construction, and use coercive means to compel assent, they *so far invade* the rights of conscience, and excite *suspicion* that they feel no very strong objections to papal authority, if they might choose in what hands it shall be placed.

There is no “ambiguity” in these words and sentences. The charge is clearly against those, whether associated or otherwise, who claim, or usurp, *dominion over the faith of others*, or attempt to abridge the liberty of free inquiry. Now does the charge apply to you, gentlemen, or to those whose cause you plead? Certainly not, unless you come within the description of persons to whom I have made the application. That you do, I have no authority to say; but, if you are conscious of a disposition and design to demand im-

plicit faith in your construction of scripture, and to use coercive means to compel assent, let me advise you to come out openly, and assume *infallibility*. We shall then know on what ground to meet you; but we shall reserve the liberty, if we can, to make our election, which we will acknowledge as an infallible interpreter, you, or the *holy father* in the Roman catholic Church. His claim is prior to yours, and supported, perhaps, by as valid reasons. But had there not been some who dared to deny his infallibility, the reformation would not have taken place; and I am of the opinion that the progress of evangelical truth would not be much accelerated by yielding to others what has long been denied him by protestants.

We do not dispute your right to select, or compose a creed for yourselves and by argument and scripture to proselyte as many as you can to your faith; nor yet the right of ministers and churches to associate “for the purpose of mutual edification, and of promoting,” in any *justifiable* method, “the general interests of truth and religion.” But, gentlemen, we do deny your right, in any way whatever, to impose your creeds and confessions of faith upon your brethren, as undoubted comments upon holy scripture,” or as the only true interpretation of the divine oracles. And we cannot forbear to express a hope, that the churches will not surrender their rights and christian liberty, nor suffer them to be wrested out of their hands by *open assault*, or by *stratagem*.

You carefully avoid adverting to the notes added to my sermon,

probably lest you should inform your readers that, in support of my sentiments, I have the avowed principles of our forefathers, and the authority and unequivocal language of a *Barnard*, a *Baxter*, a *Peirce*, and a *Chillingworth*, some of whom, if not all, are accounted orthodox at this day; and that I have discovered my own general views of the doctrines of the gospel, by recommending the works of the learned and pious Dr. Doddridge, to whom I would yield implicit faith as soon, as to any man, or combination of men.

SAMUEL KENDALL.

REMARKS.

AGREEABLY to a promise in our last number we have introduced into our pages the foregoing strictures of Dr. Kendall upon our review of his sermon: not because we supposed that in justice we were obliged to admit them, nor because we considered them so intrinsically important, as to merit an admission; but because we are really disposed to treat that gentleman with great courtesy and respect; and especially because it appears that, on the general subject in question, the public mind is at present uncommonly awake. By this instance of indulgence, therefore, we mean not to give any pledge for our future conduct; but we wish it to be distinctly understood, that we still reserve to ourselves the right to admit or refuse, according to our discretion, any future strictures on any of our reviews.

On a careful reperusal and reconsideration, we confess ourselves unable to discern any just

ground for the complaint, that our account of the discourse was not "a fair" one. We would not, indeed, undertake to aver that in every instance we have rightly understood Dr. Kendall; much less should we dare very confidently to affirm, that his sermon throughout is capable of being understood in perfect consistency with itself: but so far as we do understand it, our conviction is strong, that our account of it was fair, and candid, and lenient.

"To prejudice the reader against the author" of the Sermon was certainly no part of our intention. The general remarks, with which our review was introduced, were dictated by a sacred sense of duty; we still believe them correct, well founded, and deserving of serious consideration; and we can only repeat the expression of our regret, that Dr. Kendall should have placed himself in a situation to feel himself implicated by them. But he who voluntarily places himself in the Trojan camp, must not complain, if he be hit by the Grecian arrows. Limiting our views to this country, where our proper concern lies, we did indeed express as our belief, a belief from which we have yet seen no cause to recede, that the 'popular cry against creeds and confessions is aimed, *in general*, at the prostration of Evangelical truth.' But from this *general* case, there may no doubt be individual exceptions; and among these exceptions we should certainly be very far from any reluctance to recognize Dr. Kendall. His intentions we have not arraigned; with his motives we have no concern; our business is

with his overt acts. These we have considered as of prejudicial tendency to the cause of truth ; and that tendency we have endeavoured to counteract, not by improperly "alarming the good people," not by any thing "like stratagem," but by an honest, ingenuous, and rational exposure.

We were well apprized, that the distinguished "reformers did not form the same ideas about all the doctrines of grace ;" and that "those who" have "now the character of orthodox are not" perfectly "united in sentiment." It is nevertheless true, that "the doctrines designated as *the doctrines of the reformation, the doctrines of grace, evangelical and orthodox*, have a distinctive character, and are generally known ;" and those who adhere to these doctrines, *for substance*, notwithstanding any minor differences, are all evidently regarded as being upon the same general ground, and are all therefore obnoxious, though some more than others, to opposition from the opposers of their common faith. Whether "the opposers" of these doctrines "have generally known that they are truly evangelical ;" or, if they have not, in how high a degree "their opposition is reprehensible," we are not now to determine. But whenever men set themselves to oppose the truth, whether they do it *ignorantly in unbelief*, or willingly and malignantly, they are certainly, we believe, to be firmly withstood by those on whom it devolves to "contend earnestly for the faith once delivered to the saints."

Dr. Kendall's insinuation, that "by *evangelical* we do not

mean doctrines clearly revealed in the gospel, but those contained in some *human* creed, which is said to be a summary of the christian religion," we are little concerned to answer. We admit it, however, as very possible, that, when opposed with a good "spirit" a man may sometimes be so very unhappy, as to think himself "almost forced into" groundless and even injurious "suppositions."

The "remark" which we "hazarded" on the subject of "indifference about religious sentiments," we are in no degree solicitous to recal ; nor do we suppose it difficult to conceive why those, who would even make the essence and perfection of christianity to consist, either in believing in no doctrines whatever, or in holding all religious sentiments to be equally scriptural and good, should be strongly opposed to creeds and confessions. Creeds and confessions, it is obvious, stand directly in their way, and imply at least a reproof of their indifference or unwarrantable catholicism. We have not however said that any really are so indifferent ; we have only said that "one might be ready to conclude this, from the representations which we continually hear." For what purpose, or with what intention, the 'representations' alluded to are made, if "they, who differ from us, do not think our 'religious sentiments equally scriptural and good' with their own," we would willingly leave it with Dr. K. to determine.

Had Dr. K. duly attended to our sentiments respecting creeds and confessions, as exhibited in our review, he would surely have

spared from his strictures those expressions, which imply, that we advocate "*human standards*" of faith to the exclusion or prejudice, of the inspired oracles. 'We have not been accustomed,' we observed, 'to regard creeds or confessions, as *standards of faith*, paramount to the scriptures: we have considered them only as an open, concise, and definitive expression of what are supposed to be the leading doctrines, which the *Scriptures* contain. If a confession,' we added, 'teach for doctrines the commandments of men; let it be denominated *human*, and rejected. But if a confession only express, in other words, the *true doctrines of Scripture*, it cannot, we believe, be justly branded as a merely *human standard*.' This simple quotation may be a sufficient reply to many of Dr. Kendall's remarks, and serve to shew that they are at least altogether inapplicable to us. We would adopt no creeds or confessions, as *substitutes* for the bible; neither in the light, in which we consider them, would "the bible be an excellent substitute" for creeds and confessions, any more than it would be "an excellent substitute" for the public preaching of the gospel. We do not suppose confessions of faith to be "essential to the existence of the doctrines of grace;" but we do believe them to be proper, and scriptural, and important means for maintaining and promoting these holy and essential doctrines. 'Evangelical truth is not indeed to be prostrated by the demolition' of *human* creeds; but were all *scriptural* creeds and confessions to be demolished, the way would be opened, we appre-

hend, for a general inundation of error.

Dr. Kendall would seem to deny, that he contends, not for the true sense or doctrines, 'but for the mere words of scripture.' But will he directly deny it? "I believe," says the orthodox Trinitarian, adopting the words of the Ethiopian eunuch, "I believe that Jesus Christ is the Son of God." "I believe," says the Sabellian, "that Jesus Christ is the Son of God." "I believe," says the Arian, "that Jesus Christ is the Son of God." "I believe" says the Socinian, "that Jesus Christ is the Son of God." In this instance, then, they all use the same words, the words of scripture; but do they all use them in the same sense? Wide indeed from this is the fact. The first believes that Jesus Christ is a divine person, very God as well as man; the second believes him to be no more than an emanation of Deity united to the person of a man; the third believes him to be only a mere creature of superangelic nature; and the fourth believes him to be only a mere man. But will Dr. K. say, that he contends for either of these senses, or for any other sense of these scriptural words, as an article of faith? Does he not on the contrary, throughout his whole sermon, contend, that if a man profess his faith in the words of scripture, whatever his sense of them may be, we have no right to require of him any thing further? If so, then we ask, does he not in fact, contend, not for the true doctrine or sense of scripture, but only for the mere words?

The single instance now stated may serve instead of many.

Nothing is more undeniable, than that men may adopt the same "scripture words and phrases" in very different and even opposite senses. We, therefore, believe it to be not only the right, but the duty, of churches to require of those, whom they admit to their communion, and especially of those, whom they accept as their pastors and teachers, something more, as a declaration of their faith, than the "use of scripture words and phrases." They have a right, and it is their duty, to adopt some means, by which to ascertain, as early as possible, in what sense those "words and phrases" are used. It is in this view precisely, that we advocate confessions of faith; nor can we, in this view perceive them to be in the least degree either a "disparagement of the oracles of God," or an infringement of the rights of men.

But, says Dr. Kendall, "no man can adhere to the scriptures, as the rule of his own faith, in any other sense, than that, in which they appear to his mind; and if he have an absolute and complete right to judge for himself what is their true sense, his brethren can have no right to impose upon him their interpretation." True. But if "his brethren have no right to impose upon him their interpretation," have they not, however, a right to judge for themselves whether he really holds the doctrine of Christ, or whether he comes to them with another doctrine, and to receive or reject him accordingly? If "his brethren have no right to impose upon him their interpretation;" which is readily admitted, have they no right *not to believe every spirit, but to*

try the spirits whether they be of God? If, in line, "his brethren have no right to impose upon him their interpretation;" is it not equally clear, that he has no right to impose himself upon them; or to insist on their receiving him, as a true believer in the gospel, while in their view he virtually denies the only Lord God, even our Lord Jesus Christ, and is wresting the scriptures to his own destruction?

We are far from feeling ourselves convicted of "disingenuousness," in asking, "after quoting Dr. Kendall's observations on the plainness of essential scripture doctrines," "who could have imagined, that the great plainness of the scriptures would ever have been urged as an objection against confessions of faith?" If we did "leave out four sentences between those which we quoted," it was not "because they did not suit our purpose," but only because we thought them not necessary fairly to represent the Dr's. sentiment. The first of the two sentences quoted comprised, as we supposed, his premises, and the last expressed his conclusion. The intermediate sentences we considered as serving only to develop more fully the sentiments contained in the first sentence, or at most as being only advanced steps in his argument intended to bring out his conclusion with the greater force. The argument is this: "The perfections and professed design of the author of our holy religion forbid the supposition, that essential doctrines, the belief of which is necessary to the true christian, are not plain, but hidden mysteries, to honest enquiries after

truth. Assurance is given, that he that is disposed to do the will of God shall know of the doctrine; that the meek shall be guided in judgment. This granted, the points in controversy between great and good men cannot be of essential importance: and difference of opinion should not interrupt the fellowship of christians." What then? Why, then, after a sentence or two more, to the same effect the Dr. asks, "Can it be that the word of God, professedly revealed from heaven to be a light to our path, is so imperfect, mysterious and unintelligible a rule of faith, respecting important points of doctrine, a belief of which is essential to every true christian, *that something more explicit and definitive, if not altogether of human origin, yet of human modification and language must be made the touchstone, by which the correctness of a man's sentiments, and even the purity of his religious affections are to be tried?*" Now we submit it to Dr. Kendall himself, whether we were not warranted to understand him as 'urging the great plainness of the scriptures as an objection against confessions of faith?' Or if not, whether he did not express himself with peculiar infelicity? We hope he will not perceive "such disingenuousness" in this submission of the case, as "hardly to know how to excuse it."

Dr. Kendall complains, that, in connexion with his pointed interrogation, "Must we concede to them the right to associate, and by a plurality of votes, to fix upon a creed, &c. We bring to view some harmless and even laudable purposes for which min-

isters and churches may associate, and then gravely ask," 'Shall they be denied this privilege? Shall they for using it be charged before the world with "invading the rights of conscience, and with feeling no very strong objections to papal authority, if they might choose in what hands it might be placed?" Because "by this we intended," as he supposes, "to have it believed, that he applies these remarks to those, who associate for the laudable purposes we mention." We certainly did suppose, that Dr. Kendall meant to apply his "remarks" to some well known association, or associations of ministers and churches in this country, and even in this commonwealth; but the association, or associations, evidently alluded to, we believe to have no other, than the "harmless and even laudable purposes," which in our review, "we mention." If he will disavow this supposed application of his remarks, we are ready most cheerfully to admit his disavowal, and to make any proper concession for misapprehending him. But still we must reserve to ourselves the privilege of asking, to whom, or to what "associated" body, or bodies, he intended his "remarks" should apply. If he shall say, he intended they should apply only to those, who "demand implicit faith in their construction, and use coercive means to compel assent;" we must then ask again, where these men, or bodies of men are to be found? For ourselves, we certainly have no connexion with any such; nor do we know of any so near Dr. Kendall, as to call for his zealous and ex-

traordinary exertions against them.

The adoption and christian use of creeds and confessions, is one thing ; and the "*imposing* of them upon others," and "*using coercive* means to *compel* assent" is distinctly another. It is the first of these only that we advocate ; but will Dr. Kendall say, that it was the last of them *only*, that he intended to oppose? We believe he will not say it. If he will, however, we only observe, that we have been so unfortunate, as to mistake the real design of his discourse. His language has not conveyed his meaning to our minds ; and that if his opposition, has been levelled exclusively against the *abuse* of creeds, and in no degree against their christian *use*, we certainly have no controversy with him ; nor do we know of any individual or body of men in New England, among protestants, who have. We presume however, from the tenor of Dr. K's. sermon, and from some insinuations in his remarks, which cannot be misunderstood, that he does *believe*, though he confesses he has "no authority to *say*" it, that there are those, even in this commonwealth, who have "a disposition and design to demand implicit faith in their construction of scripture," and he advises them "openly to assume *infallibility* ;" that people may have opportunity to "make their election which to acknowledge, as an infallible interpreter," these assumers of papal authority, "or the *holy father* in the Roman Catholic church." We really lament that a gentleman of Dr. K's respectability and reputation for candor and liber-

ality, should have permitted an insinuation so entirely unfounded, and so gross, to have escaped his pen.

In the following passage, Dr. K. explicitly and fully concedes every thing, for which we contend.—"We do not deny your right," says Dr. K. to "select, or compose a creed for yourselves, and by argument and scripture to proselyte as many as you can to your faith : nor yet the right of ministers and churches to associate "for the purpose of mutual edification, and of promoting," in any *justifiable* method, "the general interests of truth and religion." If Dr. K's. sermon can be fairly understood to admit the rights here expressed, we acknowledge that we have misunderstood it.

If Dr. K. will point us to any individual, or body of men, who answer to the character he has drawn in the sentences immediately following the one above quoted, we will most cheerfully unite with him in censuring their folly, and ecclesiastical tyranny ; and in guarding the churches against their influence.

Dr. K. mistakes our reasons for not adverting to his notes in our review. It was from no fear that our readers should know that the divines he names, supported his sentiments. We might perhaps doubt the fact, that these men, were they alive, and to read his discourse, would approve his sentiments. However this might be, we are fully persuaded, that "the avowed principles of our forefathers, "do by no means support the sentiments of Dr. K. Their *practice* unquestionably coincided with *our* views.

We are gratified by Dr. K.'s strong expressions of approbation of "the works of the learned and pious Dr. Doddridge."—In this approbation we entirely accord. And though we would not "yield implicit faith" in "any man or combination of men," yet we most devoutly

wish, that the clergy of the present day, and of this vicinity especially might possess a double portion of his amiable and excellent spirit, of his christian zeal for the honor of the DIVINE REDEEMER, and the salvation of lost and perishing sinners.

EDITORS.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

THE Hampshire Missionary Society held their last annual meeting at Northampton on the 25th of August last, when the trustees made their Report, from which we make the following extracts.

"Through the favor of heaven, this Missionary Institution, promising in its beginnings, has increased beyond the sanguine expectations of the trustees. Wonderful and animating has been the success which the blessed Jesus has afforded to his own cause. From year to year liberal funds have been furnished, and able and faithful missionaries have been found and employed, to the growing reputation of the society, to the comfort and joy of believers in the infant and destitute settlements of this country, and to the conviction and renovation of perishing sinners, who will ever bless God for the pious labors of this society, for their salvation.

"With pleasing satisfaction the trustees make mention of the grace of the Redeemer, that in the progress of the society, he has opened the hearts of his female disciples in this county, to form charitable associations, for the purpose of obtaining funds to be applied in the purchase and distribution of Bibles, and other pious christian writings, among the needy inhabitants of the new settlements, and under the direction of the society; and hath raised up many other liberal and pious benefactors, in more distant parts, who have

brought their free will offerings to Christ, and have increased the funds and ability of this institution.

"In the six first years of the society have been expended, in forwarding their great object, \$5,598,92. There have been paid into the treasury, \$7,854,73. By these receipts, and the skilful management of the funds by the treasurer, there were remaining in the treasury, at the last annual meeting, \$2,572,32; also, \$100,25, and a valuable collection of books, for future distribution, in the hands of the trustees' committee.

"The missionaries of the society, as appears by their letters and journals, and by letters from those among whom they have labored, have fulfilled their missions with an exemplary fidelity, activity, and zeal, and with a patient self-denial. They travelled over extensive regions of the new settlements, seeking for places and opportunities where they might do good to the souls of men, and honor the grace of the Divine Redeemer. They were constant in preaching, in the administration of the holy sacraments, in settling difficulties in churches already established, in forming new churches, in holding religious and church conferences, in visiting and instructing schools, in comforting the sick and afflicted, in assisting mourners, by their prayers and counsels, submissively, to bury their dead, in going from house to house, to teach the people the good knowledge of God. In addition to these services, and the diligent dis-

tribution of books, they preached nearly as many discourses as they spent days on missionary ground. The whole number of sermons they delivered, being six hundred and ninety-one. The trustees and the society will give God thanks, that their missionaries have been faithful in their trust. Nor may the kind and grateful reception they met with from the people, be passed over in silence. Cordial was the welcome given to them by the needy and scattered inhabitants of those new and destitute settlements. Lively joy was impressed upon the countenances of Christ's children in the wilderness, and a general and solemn attention to their labors, was yielded by the people whom they visited. There was the evidence of serious and useful effects upon the hearts and lives of not a few, who were favored with the instructions and counsels of the missionaries of this society.

"The trustees, affected with gratitude to the pious and liberal donors and patrons of this missionary establishment, would inform the society, that the Hon. William Philips, Esq. of Boston, has, in addition to two preceding donations of \$50 each, given \$50 to the funds; the Charitable Female Society, of Whitestown, New York, have, in addition to their liberality in 1806, of \$119, given to the funds of this society the past year, \$140; the treasurer has also received ten shares in the stock of the Fire and Marine Insurance Company, in Boston, bequeathed to the society by Richard Devens, Esq. late of Charlestown, deceased, in his last will and testament, nominal value \$50 each share, and have also assurance from the Executors of Mr. Devens' will, that they will pay to the society, the sum of \$500 as a donation from the surviving grand children, nineteen in number, residuary legatees of Mr. Devens, in order most scrupulously to fulfil what they supposed might have been the benevolent and pious intention of their venerable and worthy grandfather at the time when he made his will, and that his legacy to the society of ten shares, may be of the value of \$1000. These several donations from the pious and munificent benefactors, as

they evince the devotion of their hearts to the interests of Christ's kingdom, and the salvation of men, and are pledges of their confidence in the good intentions of this society, so they will excite in the hearts of its members, praise and thanksgiving to God, who has all hearts in his hands, and affectionate feelings of gratitude and esteem towards those distinguished characters, who have, with such promptitude and munificence, furnished means and aids to the society's exertions for building up the kingdom of the adorable Immanuel.

"The trustees further report, that the virtuous members of the Charitable Female Association in this county, have the past year given fresh proofs of their attachment to the Redeemer's cause, and their earnest wishes for the happiness and salvation of those in the new settlements, who are famishing for want of light and instruction in divine things. They have continued to render essential aids to those funds of the society which are devoted to the purchase and distribution of Bibles and other pious books in the new settlements. While these daughters of Zion are making the wilderness and solitary places to rejoice and blossom with the rose of gospel light and grace, may they reap a rich reward in the favor of him to whom they have so kindly administered by relieving him in his poor and suffering members. May their charities be their memorial in time to come.

"Much important good to the interests of virtue and religion hath been already done by the laudable and disinterested charities and labors of this society, and by the liberal benefactors to its funds. Still greater and more extensive are the blessings contemplated by the trustees, from the future exertions, prayers, and liberalities of the society.

"Let those, therefore, who love our Lord Jesus, and look for the salvation of souls, by the instrumentality of his word and ministrations, arise and work. Let them, confidently, wait for a blessing from him, who ever regards those labors of love, which are wrought for his disciples, and to bring in subjects to his kingdom. He

will never suffer the pious exertions and prayers of his children to return empty. Behold the fields, they are already white and ripe for the harvest. How numerous are these fields for missionary labors! How rich and abundant, may we hope, will be the future harvest, provided we and others put our hands to this work, and come to the help of the Lord in this season of exigency. When other missionary institutions are zealously going forward with this work, do not our hearts beat in unison with theirs, and say, We will go also. Do we see the blessed effects and fruits of our former prayers and labors in the establishment of churches, and the settlement of ministers in the new settlements of our country? Let us bless God for the benefit, and lift up our eyes and look around and beyond those favored churches, and see new plantations multiplying in the wilderness, unable to relieve their own wants, wants more numerous than all the copious supplies of missionary societies can at present satisfy. May the good Spirit of God, enlighten all in duty, and excite them to offer their faculties and gifts to Christ, that they may promote the common salvation, and extend the blessings of his kingdom to all parts of the world; that those who sit in darkness may see a great light, that the name of our Jesus may be known upon earth, and his saving health, unto all nations; and that the kingdoms of this world may become the kingdom of our Lord and his Christ."

Summary of Expenditures.

	\$	c.
For missionaries - -	959	83
Books and printing - -	257	95
Contingent expenses - -	34	25 1-2

Paid Rev. J. Sergeant - 14
Paid on Panoplist, vol. 3, &c. 7 60 1-2

\$1273 64

Receipts, viz.

	\$	c.
Of towns and parishes in the county - - -	671	22 1-2
Other donors - - -	297	13
New settlements in New York - - - - -	54	70
in Maine - - -	16	96
in Vermont - - -	6	66
Editors of the Panoplist, on vol. 2. - - -	28	18
Charitable Female Association, in the county - - -	167	96

\$1242 81 1-2

Officers of the society appointed at the annual meeting, Aug. 25, 1808.

Hon. CALEB STRONG, Esq. *President.*
Rev. SAM'L HOPKINS, D. D. *Vice Pres.*

Trustees.

Hon. John Hastings, Esq.
Rev. Joseph Lathrop, D. D.
Hon. Ebenezer Hunt, Esq.
Rev. Joseph Lyman, D. D.
Justin Ely, Esq.
Rev. Solomon Williams,
William Billings, Esq.
Rev. David Parsons, D. D.
Charles Phelps, Esq.
Rev. Richard S. Storrs.

Ruggles Woodbridge, Esq. *Treasurer.*
Rev. Enoch Hale, *Corresponding Sec'y.*
Rev. Payson Williston, *Recording Sec'y.*
Asa White, Esq. } *Society's Com-*
Mr. William Porter, } *mittee for au-*
Elisha Billings, Esq. } *ditating accts.*

Committee of the Trustees.

Rev. Joseph Lyman, D. D.
Rev. Solomon Williams,
William Billings, Esq.
Charles Phelps, Esq.
Rev. Enoch Hale.

Sundry donations to the Cent Society since the last publication.

1808.		\$	c.
Sept. 15.	Received of Rev. Titus T. Barton, from his wife -	6	
16.	of Dr. Thayer, from ladies in Braintree -	3	50
22.	of Rev. Mr. Homer, from ladies in Newton -	20	80
30.	from ladies in Compton - - - - -	8	
—	from ladies in Westport - - - - -	2	62
—	of ladies in Boston - - - - -	15	58

SANDWICH ISLANDS.

THE missionaries at Otaheite are informed, by the captain of a vessel which arrived there in August, 1806, that he had lately been at the Sandwich Islands : of the prosperity of which he gave a pleasing account. There are two Europeans there, whose names are Davies and Young, who have resided on the island of Owyhee, &c. near fifteen years. These men are the king's confidants, and, through their ability and fidelity, have had for some time the principal direction of his affairs.

They have made great advances towards civilization. The king is not at all oppressive, as every man pays a regular tribute or tax out of his produce, &c. to the government ; the rest he enjoys without any fear of being plundered by the king or chiefs.

The king, it is said, has upwards of 2,000 stand of arms. He has built several vessels, and one of about 70 tons. He has a fortification round his house, mounted with ten guns. He has also about two hundred disciplined native soldiers, who do regular duty night and day. He has upwards of 12,000 dollars, and other valuable articles in proportion, deposited in storehouses, which he has collected from ships by regular trade.

How happy should we be to add, they have also the privilege of hearing and knowing the joyful sound of the gospel !

Evan. Mag.

EAST INDIES.

Extract from the Baptist Missionaries' General Letter to the Society.

"Serampore, Dec. 25, 1807.

"VERY DEAR BRETHREN,

"ON a review of the dispensations of God toward us since we have been in India, we see much to humble us, and much to excite our gratitude. Blessed be the name of the Lord, he hath not turned away our prayer ! He hath led the blind by a way which they knew not ; he hath made darkness light before them, and crooked things straight ;—"this hath he done unto them, and hath not forsaken them." Amidst afflictions and bereavements, troubles from without,

and trials within, his grace hath been sufficient for us. Having obtained help of God, we continue to this day.

"During the past year, we have baptized twenty-two persons ; four of whom have been added to us since the last quarterly letter. These, with one baptized at Cutwa, and another at Dinagepore, make the whole number baptized an hundred and four, ten of whom are Europeans. In the course of the last six years, we have been under the necessity of excluding thirteen, and six have been removed by death. The number of native members who remain, therefore, in the two churches at Serampore and Dinagepore, is seventy-five ; which, with twenty-five Europeans, make an hundred ; besides these, three of our members are gone to Europe.

"The far greater part of our native brethren continue to give us much pleasure, by their walk and conversation. Some there are, it is true, whom we have been compelled to reprove, and even to suspend from communion. We have, however, generally had the satisfaction to see church discipline so far sanctified, as to be productive of sorrow of mind, and an earnest desire of re-union with the church.

"At Cutwa, things wear rather a pleasing aspect. Brother Chamberlain has with him Kangalee and his wife ; the latter of whom was baptized by him, and the former at Serampore ; and we are happy to hear that both of them walk worthy of the gospel. We have furnished brother C. with a horse, which has greatly enlarged his sphere of action. He goes out with a native brother, and scatters the precious seed in perhaps twenty villages in the space of a month.

"At Dinagepore our much-loved brother Fernandez is indefatigable in his attempts to spread the knowledge of Christ. We have already mentioned his having baptized the wife of Nunda-kishore. Golook and Fut-tick are with him ; but indisposition has prevented their exerting themselves hitherto in any great degree. It gives us pleasure, however, to hear that Nunda-kishore and Herdon are lively and active. Brother F. has

lately informed us of his intention to undertake a journey for the preaching of the word to the northern extremity of the British territories.

"We have heard pleasing news from the neighborhood of Malda, where our highly esteemed European friends have been preparing the way for the gospel, by the establishment of native schools, in which children have been taught to read the holy scriptures by heathen teachers. Indeed, in the present state of the country, it is hardly possible for a christian teacher to obtain any number of pupils. Here brother Mardon has labored this year, accompanied by Krisno, Ram-mohun, and others of our native brethren. Krishno Dass and Jag-gernath are also gone thither lately: and we are informed by a letter, that they are attended to with a considerable degree of seriousness, and that there is hope of one or more being changed, both in heart and life. Blessed be God, his word is not bound, nor shall it return void.

"In Jessore, things seem rather at a stand. Brother Sheetaram has met with much opposition, on account of his refusing to prepare rice for the worship of Doorga. We have the satisfaction to find, however, that he was enabled to conduct himself as a christian in this scene of trial, neither yielding in a way of sinful compliance, nor rendering railing for railing.—Kovera at Erunda continues unmolested, and we hope not without some good effects from his labors. Several brethren are lately gone into Jessore, to endeavour to revive the cause.

"We now return to Calcutta; not however without a sigh. How can we avoid sighing when we think of the number of perishing souls which this city contains, and recollect the multitudes who used of late to hang upon our lips, standing in the thick-wedged crowd for hours together, in the heat of a Bengal summer, listening to the word of life! We feel thankful, however, that nothing has been found against us, except in the matters of our God. Conscious of the most cordial attachment to the British government, and the liveliest interest in its welfare, we might well

endure reproach, were it cast upon us; but the tongue of Calumny itself has not, to our knowledge, been suffered to bring the slightest accusation against us.

"We still worship at Calcutta in a private house; and our congregation rather increases. We are going on with the chapel. A family of Armenians also, who found it pleasant to attend divine worship in the Bengalee language, have erected a small place on their premises, for the sake of the natives. We hope the word preached at Calcutta has not been without effect. Two persons appear to have been wrought upon while we were permitted to preach at the Loll Bazar; Santaram from Chittagong, who has been baptized, and is gone to his own home; and Ram Presaud, a young man from Patna, who also has been baptized, and continues to be very promising.

"Our way having of late been partly hedged up, we have been led to inquire whether, with the word of life in our hands, we were not debtors to some of the neighboring nations which might be accessible. After much consideration and prayer, and the requisite inquiries, we resolved to make an attempt among the Burmans. Our brethren, Mardon and Chater, devoted themselves to this work, and have been solemnly designated to it. They only wait for a conveyance.

"We acknowledge, with gratitude, the kindness that has been shewn us both from Britain and America, in aid of the Oriental translations. The sums which have been sent us arrived in a most seasonable time, as the expense of the work had began to press very heavily upon us, and had indeed somewhat embarrassed our circumstances. This embarrassment is now happily removed, and we are enabled to go on with a degree of vigor. Dear brethren, farewell.

"We remain most affectionately yours,

W. CAREY,	J. ROWE,
J. MARSHMAN,	W. ROBINSON,
W. WARD,	F. CAREY,
	W. MOORE."

**SOCIETY FOR MISSIONS TO AFRICA
AND THE EAST.**

On the 7th of June the annual sermon was preached at Blackfriar's church, before the Society for Missions to Africa and the East, by the Rev. Thomas Robinson, M. A. vicar of St. Mary's, Liecester, and late fellow of Trinity college, Cambridge. After a discourse on the duty and means of promoting christian missions, from Rom. x. 13, 14, 15, in which the preacher vindicated them from some late attacks, and enforced on his hearers the duty of supporting them, a collection was made, which amounted, with donations in the vestry, to upwards of 375*l*. The general meet- of the society was afterwards held at the New London Tavern, Cheapside, when a Report of the proceedings during the last year was read, which, with the sermon, will be published in a few days. From this Report it appears that the society has sent four missionaries to Sierra Leone, to be employed among the natives on the western coast of Africa; and that four other missionaries are preparing

for the same quarter under the Rev. Thomas Scott, rector of Aston Sandford. The society promises itself much from the abolition of the slave trade, and from the operations of the African Institution in civilizing the natives of the western coast: and it proposes to instruct its missionaries in the Arabic and Susoo languages, and in the art of printing; and, by the establishment of a printing press at Freetown, Sierra Leone, both to aid the efforts which may be made to civilize Africa, and to circulate portions of the scripture and religious tracts along the coast and in the interior. The society's missionaries continue in charge of the spiritual concerns of the colony of Sierra Leone, no chaplain having been yet appointed; and they have also attended to the children of the Maroons. A proposal has been made to the committee for forming a settlement on one of the New Zealand islands, which they have some intention of carrying into effect, and which may ultimately lead to important consequences.

Ch. Ob.

LIST OF NEW PUBLICATIONS.

NEW ORIGINAL WORKS PRINTED.

The Constitution and Associate Statutes of the Theological Seminary in Andover; with a sketch of its rise and progress. Published by order of the Trustees. Boston: Farrand, Mallory, & Co. Belcher and Armstrong, printers.

A Sermon preached at the opening of the Theological Institution in Andover; and at the ordination of Rev. Eliphalet Pearson, I.L. D. September 28th, 1808. By the Rev. Timothy Dwight, D.D. President of Yale College. Boston: Farrand, Mallory, & Co. Belcher & Armstrong, printers.

Two sermons, preached, the first, on the evening of June 30, the second, on the morning of July 1, 1808. in Sandwich; at a time of religious

attention in that town. By Oliver Cobb, A. M. pastor of the first church in Rochester. Published by request of the hearers. Boston; Farrand, Mallory & Co. Belcher & Armstrong, printers.

The Wild Irish Boy. In two volumes. By Dennis Jasper Murphy. vol. I. New-York: Ezra Sargeant. D. & G. Bruce, printers.

NEW EDITIONS.

Travels through Spain and part of Portugal, with commercial, statistical, and geographical details. "Half a word fixed upon or near the spot, is worth a cart load of recollection." *Gray's letters*. First American edition. Boston: Published by White, Burditt, & Co. Belcher and Armstrong, printers.

A History of the early part of the

reign of James the Second; with an introductory chapter. By the Right Hon. Charles James Fox. To which is added, an appendix. Philadelphia: Birch & Small, C. & A. Conrad, & Co. Mathew Carey, Bradford & Inskeep, Hopkins & Earle; and for E. Morford, Charleston, South Carolina.

Travels in America, performed in 1806, for the purpose of explaining the rivers Alleghany, Monongahela, Ohio, and Mississippi, and ascertaining the produce and condition of their banks and vicinity. By Thomas Ashe, Esq. London, printed. Newburyport: William Sawyer & Co.

C. Cornelli Taciti Historiarum Libri Quinque: Ad fidem optimarum Editionum expressi.—Cum Notis Barbou. Philadelphia, M. Carey.

Selwyn's Nisi Prius, part III. Boston: Farrand, Mallory, & Co.

Reports of cases argued and determined in the High Courts of Chancery in Ireland, during the time of Lord Kedesdale. First volume, containing the cases from the beginning of Easter Term, 1802, to the end of Easter Term, 1804. By John Scoles and Thomas Lefroy, esquires, barristers at law.

The first volume of the Holy Bible, containing the Old and New Testaments, translated from the Greek, by Charles Thompson, late secretary to the congress of the United States. Philadelphia, Thomas Dobson.

Griffith Abbey, or Memoir of Eugenia, by Mrs. C. Matthews. New-York: Samuel A. Burtis.

Burrow's (Sir James) Reports, in five royal octavo volumes, with the addition of numerous American cases. Price in calf binding, \$ 22,50. Boston: Farrand, Mallory, & Co.

Vol. 9. part I, being the 17th No. of Dr. Rees' Cyclopædia, or universal Dictionary of Arts and Sciences, is received by Lemuel Blake, No. 1 Cornhill.

The Psalter, or Psalms of David, with the Proverbs of Solomon, and Christ's Sermon on the Mount. Being an introduction to the training up of children to the reading of the Holy Scriptures. Boston: Hastings, Etheridge, & Bliss.

M. Carey has just published (price one dollar,) *Paul and Virginia*, in Spanish.—Also, *Elizabeth, or the Exiles of Siberia*, (price one dollar.)

The Military Mentor, being a series of letters recently written by a general officer to his son, on his entering the army; comprising a course of elegant instruction, calculated to unite the character and accomplishments of the gentleman and the soldier, is just published, by Cushing & Appleton Salem, and Joshua Cushing (No. 79, State-street) Boston, in 2 vols. 12mo.

A Philosophical Analysis of some of Shakspeare's principal Characters; by William Richardson, Esq. Professor of Humanity in the University of Glasgow. Munroe, Francis, & Parker.

WORKS IN THE PRESS.

Campaigns of the Armies of France in Prussia, Saxony, and Poland, under the command of His Majesty the Emperor and King, in 1806 and 7. A work destined to record the great events of that memorable era, and the brilliant achievements of the generals, officers, and soldiers. Accompanied with biographical notices upon those who fell during that memorable campaign. Also, with historical and military details of the sieges and battles which have signalized the different countries, through which the French have just marched their armies. Translated from the French, by Samuel Mackay, A. M. This work is now in the press, and will be published in a few days, by Farrand, Mallory, & Co. Boston.

Hastings, Etheridge & Bliss, have now in the press, to be published in a few days, the *Columbian Orthographer*, or first book for children. In which the words are methodically arranged, rationally divided into syllables, and accurately accented according to the best authorities, for the use of schools, by James Pike.

WORKS PROPOSED.

Munroe, Francis & Parker, at the Shakspeare Bookstore, No. 4 Cornhill, Boston, propose to publish a much admired English work, entitled *Alfred*, an Epic Poem, in twenty-four books. By Joseph Cottle.

Munroe, Francis & Parker, No. 4 Cornhill, Boston, propose to print by subscription, The Plays of William Shakspeare, in ten volumes octavo. The text to be correctly copied from the last and most approved English edition; with such corrections, illustrations and notes, selected from all the commentators, as will tend to elucidate the text, to afford instruction to the common reader.

Proposals are issued for publishing by subscription, in four volumes, 8vo. A New Translation of the Sacred Scriptures. The Old Testament from the Septuagint, and the New from the most correct Greek Text: with occasional notes. By Charles Thompson, late Secretary to the Congress of the United States.

The conditions are, that the work shall be elegantly printed, and delivered to those who subscribe before the first volume is completed, at eight dollars for each copy, in boards; whereof four are to be paid when the first volume is finished, and the remainder on delivery of the second.

N. B. The first volume of this work is now published.

Proposals have been issued at Philadelphia for publishing, by subscription, Physiological Researches upon Life and Death; by Xav. Bichat, M.D. Professor of Anatomy, Physiology, &c. &c. at Paris. Translated from the original, by T. Watkins, of Baltimore.

ERRATA.

SINCE the publication of the last number of the Panoplist, &c. the Editors have been favored with a correct copy of "*The Dying Maryanne*," with a request to insert the following *Errata*, and addition to the same.

Page 192. 1st column, 25th line, for *cheering*, read *pleasant*.

26th l. for *t'illum*, r. *to cheer*.

29th l. for *death*, r. *doubts*.

35th l. for *o'erwhelms* r. *o'erspreads*.

34th l. for *then* r. *dare*.

38th l. for *some soothing*, r. *a cheering*.

2d column, 1st l. for *would*, r. *could*.

2d l. for *some superior*, r. *triumphant to the*.

3d l. for *shines* r. *dwells*.

15th l. for *show his richest*, r. *taste his precious*.

25th l. for *too*, r. *all*.

30th l. for *ought*, r. *ought*.

After the line at bottom, read the following, viz.

Surviving friends, her virtues claim
Some sweet memorial of her name;

And, whilst she sleeps in death,
'Tis yours with pious care to tread
Her steps, as far as Jesus led,

'Till heaven demand your breath.
Then may you all in peace resign
Earth and its joys for bliss divine,

And meet her soul above,
Where warbling harps and songs
proclaim

Their great Redeemer's glorious
name,

And speak his boundless love.

TO CORRESPONDENTS.

Remarks on the Review of the Brattle Street Hymns, are under consideration.

Seraiah shall have a place in due season; as shall the *Questions*, of A. C.

A *Christian of the ancient school*, will continue to enrich our pages for months to come; our readers will perceive that he has commenced his numbers on an interesting subject, the present month.

Our other Correspondents shall be attended to, as fast as our leisure, and pages will admit.